# ZIONS HERALD

UNION THEOLOGICAL SEMINARY
Library of the
New York
JUN 7 1946

*Religious News Service Photo*

**A Little Child Shall Lead Them**

JUNE 5, 1946

## FOR THIS WEEK'S THINKING

EBEN TOURJEE, APOSTLE OF MUSIC. Leo Eben Tourjee, of Boston, Mass., tells the story of his uncle.

THE CHURCHES AND WAR; Dr. A. D. Belden, formerly of Whitefields Church, London, England, is in this country for four months on a mission to the churches concerning war. He is the author of "Pax Christi," a book which proposes a plan for ending war through the Christian churches of the world. It is a plan in which Protestants and Catholics, and all Christians can unite. Here he sets forth the plan in outline.

VIGNETTES FROM MY RETURN TO JAPAN, by the Rev. Robert S. Spencer of Arlington, Va.; a former missionary to Japan, now working with the U. S. Government.

PLUS RELIGION IN ART, COMMENTS FROM OUR READERS, HIGHLIGHTS ON CHRISTIAN EDUCATION, A REPORT TO PARENTS, BOOK REVIEWS, TIMELY EDITORIALS AND RELIGIOUS NEWS OF THE WORLD.

## READERS WRITE

### Scouten Correction

Somebody's typewriter made a mistake in Z. H. of May 22nd. The sentence in my letter to the editor which you have printed as: "For the intellectualized soul to forsake the world of competitive individualism in favor of the machinery of collectivized, Christological mysticism is a fairly normal process of spiritual *devotion.*" should end with the word *"devolution."*

KENDALL SCOUTEN,
Minetto, N. Y.

### Word from Casablanca

Had been anticipating a move back to the States, but instead, look where I arrived! However, the move was not devoid of its compensations, for I was enabled to spend five days in Jerusalem, enroute to my new station. All necessary moves dovetailed perfectly, red tape was cut to a minimum and in spite of the railroad strike on the road between Cairo and Jerusalem, I arrived in time to observe Easter morning at the Garden Tomb and the Holy Sepulchre. Of the two the former experience was far more meaningful, although it is without the historic tradition of the latter. However, I arose in the early morning to walk in star light to the Garden Tomb, there to await the coming of Easter, 1946. It was a thrilling spiritual experience to me, and quite different from my visit which followed at the Church of the Holy Sepulchre.

Still later in the morning I attended the Methodist service conducted in the German Lutheran Church within the old city. I believe I was the only American present—nearly everyone else seemed to be a service man or woman of the British Forces. After wandering around the historic city during the afternoon, the memorable day was concluded with attendance at a performance of Handel's oratorio "The Messiah," by a choral arts society from Lebanon.

Another of the days which was outstanding was the trip down to Jericho through the Judean wilderness. If in a light moment I am ever tempted to speak on the subject, "Jeeping to Jericho," you'll know how it happened. A surplus property army jeep was recently purchased by my host and I did get a kick out of driving it along this historic road.

Dr. Elmer A. Leslie will be interested to learn that I spent some time exploring the ruins of ancient Jericho. Naturally I was interested in the walls, and especially those parts where the mud bricks and stone foundations have been uncovered. That same morning I had a small part in a baptism ceremony which took place on the banks of the Jordan River. Following the afternoon spent on the shores of the Dead Sea at Kallia we returned to Jerusalem, with stops at the ruins of the ancient Inn, which figured in the parable of the Good Samaritan, and at Bethany, home of Mary and Martha.

My Masonic friends will be interested to know that I visited Solomon's Quarries and the Temple Area before leaving the Holy City. The five days fairly flew by and I had to return to Cairo for my plane to Casablanca, but I had seen enough to make me realize that I shall return again for a longer stay in the Holy Land.

I had, as every minister has, a strange desire and longing to travel to the Land of Christ and the Bible, but now, having been there, even if for only a short time, I feel that this experience ought to be part of every minister's life—and *early* in his ministry. It should be part of his "graduate" education within the first ten years of that ministry, so that the added insights would result in shared blessings with many in each future pastorate.

I am well aware of the expense involved and the difficulties to be faced in making this possible, but the members of the New England Conference are fortunate. The foresight and generosity of Dr. Charles H. Stowell in establishing a travel grant to enable selected ministers to visit the Holy Land, is a project which should appeal to every minister and every interested layman in the conference. Each minister who has not been able to make this pilgrimage should be greatly encouraged to plan and save toward such an experience. Every layman who has the insight and breadth of vision to realize what such an experience could mean in the effectiveness of his minister, would be challenged to promote this fund and have it enlarged to t point where several ministers each summ could be selected to make the journey. T success of this conference project would poi the way for similar endeavors on the part other Methodist conferences. It is well wor the cost and the effort on the part of o ministers and our laymen.

(Chaplain) ROGER E. MAKEPEACE

### Surprise and Laughter

Surprise and laughter are both trying reach the top place in my sensations aft reading the last HERALD (May 15th).

The laughter might as well be firs Philip Wylie's understanding of the meanin of the word "publican" in old Roman day Two more ha! ha's!

The surprise comes that such a man Mark A. Dawber should be so far at sea. H does not see why Methodism should exis if John Wesley is followed. This is certainl strange, when it was John Wesley wh formed the plan for the organization American Methodism, and consecrate Thomas Coke to see that it was carried ou

Then Mr. Dawber does not seem to realiz that the Baptists are larger, numerically, i America than the Methodists. I suggest tha he get a World Almanac and look at th statistics. Then he thinks that the Metho ists are pretty slow in uniting with othe Protestants. Does he forget that some year ago the Methodists tried to unite with th Presbyterians, and were told that the Presby terians wished to unite their own divide church first?

The Methodists have to go it alone be cause nobody wants to join us. It is not ou doctrines so much as our episcopal govern ment; but why should we give up a system which has brought success?

Reference to the United Church of Can ada is almost funny. All the Methodists an part of the Presbyterians formed the Unite Church, except for the Congregationalists whose contribution to the total membership did not exceed two per cent. But what about the Baptists? The Lutherans? The Anglicans? They did not join the United Church and probably never will. They have other interests.

E. B. HURLBURT,
East Cleveland, Ohio

### Gauntlet

I have just reread your review of "The Gauntlet." I have also read the book. I have been a church member many years. I am now 79. I belonged at first to The Methodist Church in the middle West, when ministers were changed frequently. Then, after coming East, I have been in both Methodist and Congregational churches. Have moved around and had many church homes. In al the years I have never known any people lik those described in the book—nor have known of any minister to be so mistreated Therefore I do not think it is a sample o the Protestant church. We have in Beverl a talented book reviewer. She is a Baptist When she reviewed the "Gauntlet" she sai she so much regretted that it was to be pu on the screen.

The Catholic church is growing stronger ery minute. There have been several very vely pro-Catholic pictures on the screen. am not proud of this as a sample of the otestant church. They will be delighted— el more convinced than ever, that their stem is best. I do not want any criticism the Protestant church put on the screen. hy can't Protestants be as loyal to their urch as the Catholics are?

I am not saying that "The Gauntlet" is t true, but I do not believe it is a true mple of the Protestant church. I think is an exception.

(Miss) ADELINE V. MCBRIDE,
Beverly, Mass.

## ne-Sided Readers

Just now I want to commend that article— C. Munroe Haines—on "How fast should read?" I'm troubled that our preachers ver read anything but what church leaders commend. We read only one side—and cline to think for ourselves.

(Rev.) C. C. P. HILLER,
Melrose, Mass.

## Superior Leaders Needed

Arlo Ayres Brown

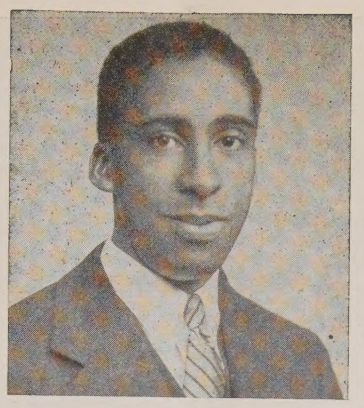
*President, Drew University, Madison, N. J.*

No investment is more profitable than an vestment in youth. Methodism has long alized this fact and has contributed greatly the development of young people through er churches, her educational institutions, nd her Student Loan Fund. The new inestment in scholarships will pay large diviends by helping not only individual young eople, but also the institutions where they ill study and the churches to which they ill belong.

The need of the hour is and always has een for superior leaders. It was never reater than today and never were the standrds of training for such leaders so high. s civilization advances the problems in the eld of human relationships, not to mention thers, become increasingly complex. Even hen civilization seems to be taking a nose ive, the qualities required in useful citizens re still more exacting.

The New National Methodist Scholarships nable Methodism through its Division of Educational Institutions to select some of the nost promising young people and give them nough financial support to assure their raining for difficult tasks. Competition for alent is strong. Great industries, banks, cientific societies, and many other similar rganizations offer scholarships which enble these agencies to select outstanding perons and then to guide their training.

Methodism is far sighted in launching this cholarship program. Her educational instiutions will cooperate wholeheartedly in elping to make it a success. The Scholarhips will not only aid the recipients, but vill also give inspiration to many others who trive to be worthy of them. Not only minsters and other professional religious workrs will be produced with the aid of these unds, but also home makers and volunteer vorkers in the local church.



STANLEY H. GUTHRIDGE
a member of
Wesley Methodist Church
in
Worcester, Massachusetts,
pays tribute to his
widowed mother

# A Modern Son's Tribute to His Mother

For the time you spent in teaching me how to live and get along with others,

For the years of patience and understanding that have given inspiration to continue,

For the toil, and help, and advice that will never let me stop,

For the ever-helping hand that forever caresses, soothes, and helps—I say thank you, mother.

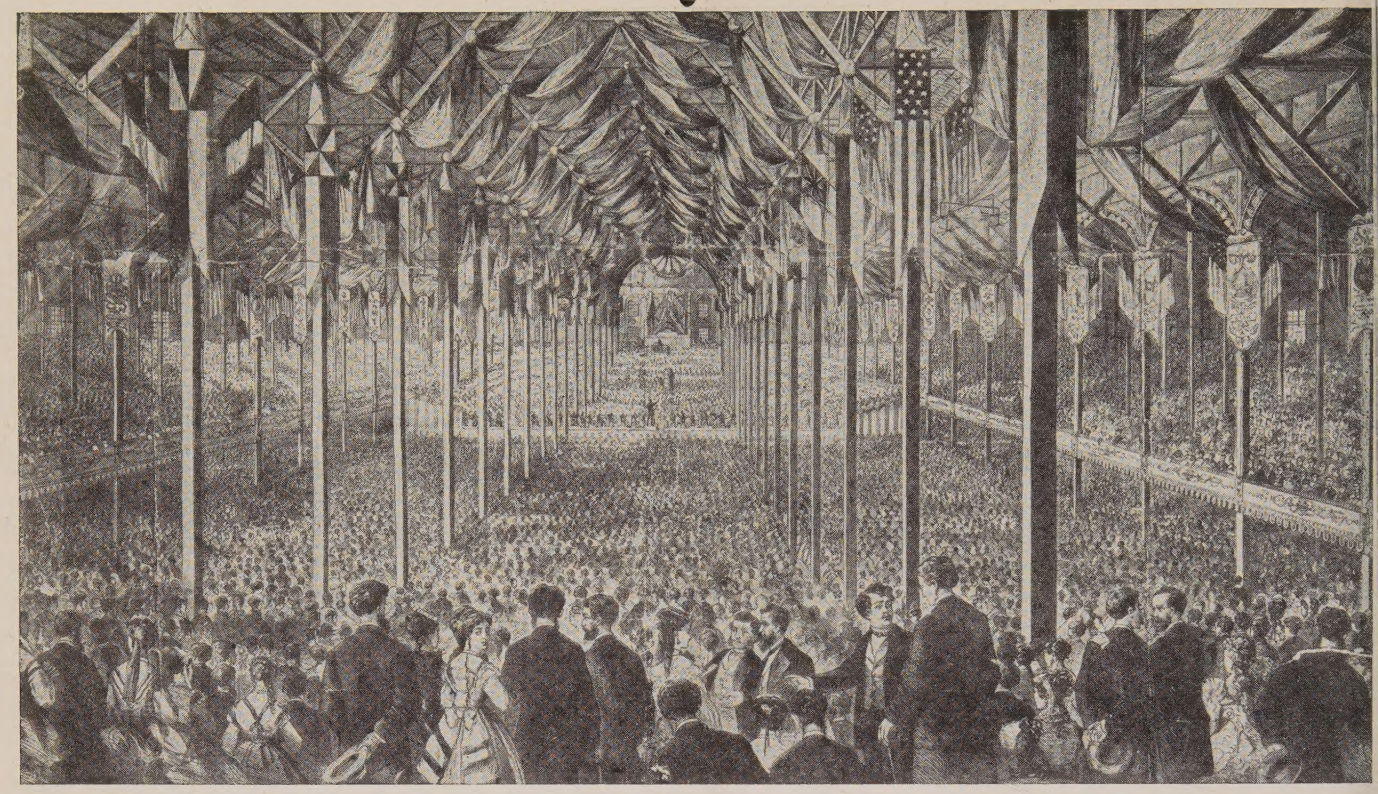
People in this world may come, and pause, then go; friends in our travels may assist temporarily then continue on their way, others may come to give nothing but advice before departing; but mother is always there to give advice when it is needed most, to give help when it will do the most good, and to serve in all ways until the end of time.

Yours has been a life of varying emotions and hopes, and prayers from the very beginning to the present and into the future. When first I came, you promised that I should have everything for the best; that however humanly possible, I should be prepared to meet life's test; and ultimately come to the pinnacle of success. Throughout all these years you have kept your vow and provided for the best.

The roads to objectives have been shortened because the goal was made clear and bright; the stones that would trip me and stop me have been pushed aside by loving hands; my own weak, faltering body has been bolstered more than once by those forever helping hands until at last I stand today ready to reward you in part for your sacrifices.

You see a world, you want a world where men will earn an honest living through honest, sincere effort—I will do my part; you pray for a world of men who appreciate the beauties of nature where following the natural laws will create a better place in which to live—I am ready to make my contribution towards this goal; you dream of a world where men have understanding, where people laugh, and love, and forgive; a world where men can reason and work and live together for the common good of all; a place where each one of us has a duty and a responsibility and a share in the bounties of the nature—to this end I will strive my best; you yearn for the day when all mankind will live better lives and appreciate the best, when each and every one of us will preserve and pass on the benefits received, and the day when none of us will seek to destroy—I am trying to live that life; you long for the day when all of us will be satisfied with nothing but the best, not only the best for ourselves but the best for everyone with our help.

For your unceasing toil, for your endless trials and forgiveness, for your innumerable sacrifices which can never be repaid, I pay tribute now—but tomorrow, and forever after, may I by words and actions live that humble, unselfish, helpful life which you would have me do.



*Musical Courier* NATIONAL PEACE JUBILEE

# EBEN TOURJEE

## *Apostle of Music*

---

LEO EBEN TOURJEE

TELLS THE

STORY

OF HIS

GREAT-UNCLE

It was Sunday evening, January 28th, 1877, and the beginning of a spiritua awakening, the like of which Boston had never seen. Those two "Crusader" for God, "Moody and Sankey," had arrived.

Mr. Moody was in great form and had just finished a fervent prayer in whic he beseeched the "Son of God to beat back the dark waves of death and hel that were rolling down through the streets of Boston; a devout chorus of amen from the clergymen echoed throughout the vast Tabernacle. A buzz arose fron the audience similar to the sounds of a school-room when teacher has steppe out for a moment—then Dr. Tourjee, at the conductor's stand, was seen to rise his arms came up in the air; the chorus of 2000 arose as one; then the congrega tion stood up. The organist played a verse of "Hold the Fort" and the thron of 6000 worshippers burst into song. To use the words of one who was presen "the volume of sound was magnificent, and the harmony divinely inspiring. The Rev. Phillips Brooks pronounced the benediction.

In selecting Dr. Tourjee to direct the music at these revivals the churches c Boston paid tribute to him, not only for inaugurating the Praise Services, bu for his life-long efforts to improve the music in the churches and reestablis congregational singing.

It was at Warren, R. I., in 1851, when he was seventeen, that he assemble the choir, congregation, and Sunday school, and held his first Praise Service.

Always a deeply religious man, he thought of music as a spiritual qualit and himself "An Apostle of Music" especially endowed by his Creator to brin music to the masses. In his writings and lectures he often said: "Music is th voice of God to lead us heavenward."

The Tourjees had been Methodists from way back. Eben, a direct descen ant of the French Huguenots who had fought through bitter persecution to r ligious freedom, came by his spiritual qualities rightly.

Yet, a little boy working fourteen hours a day for $1 a week, at Warwic R. I., where he was born, he began at the age of nine to save from his meag wages to obtain an education. Entering the East Greenwich Academy h worked his way through several years of study. Incredible as it may seem, h returned to the academy at the age of twenty-five and founded the East Gree

## Planned Parenthood in Massachusetts

*Summary of remarks of Chaplain Kenneth C. MacArthur of Sterling, at the Massachusetts Annual Convention Luncheon of the Methodist Federation for Social Service. The Rev. Arthur Hopkinson of Lynn, presiding, Springfield, May 17, 1946.*

There is a question of great social importance which it seems appropriate to bring at this time before this gathering, so deeply interested in social action. I refer to the subject of Planned Parenthood, both in its world-wide aspect and particularly in regard to the situation in Massachusetts.

As citizens of the world, we need to recognize the urgency of the population problem, and the effect on long-range world peace of such pressure from over-crowding as now exists in China, in India, in Egypt, and in the Indies, East and West. Only by a humane population policy, involving control of births in keeping with resources, can the threat of recurring famine and war be held in check. Population control was one of the topics of the planning agenda for the UNO. It had a little box all to itself. But there is nothing in the box. Nothing has been done about it, nor is anything likely to be done, because the statesmen fear to offend the Vatican and other fundamentalist religious groups.

In Massachusetts, our situation is conditioned by the same fear. Planned Parenthood, recognized as a basic American right under Federal Law and in 46 other states, is denied to Massachusetts citizens by a Comstock-inspired obscenity law placed on the statute books in 1879. Here and *only* here and in Connecticut, doctors may not legally give their patients advice on how to space the births of their children, even when another pregnancy might in all probability be fatal to the mother.

Attempts to amend this law have to date been successfully blocked by a well-organized minority group whose religious beliefs forbid the use of contraceptives. We recognize the right of this group to govern its own members according to its own tenets. We do *not* recognize its right to impose these tenets on others.

We agree with the statement of January, 1946, of the Federal Council of the Churches of Christ in America, through its Commission on Marriage and the Home, that "A good family is the highest of achievements" and that "Wise national policy would require that both our resources and our activities be so organized as to be favorable to good home life and the rearing of children fitted by inheritance and training to make a genuine contribution to the life of their times."

We believe that *Planned Parenthood is a health measure.* It seeks to enable parents to have their children at a time when the couple, and particularly the wife, are fully prepared from the standpoint of physical and mental health for the birth of a child. In many instances it prevents the tragedy of maternal and infant mortality caused by too-frequent child-bearing.

We believe that *Planned Parenthood is a*

(Continued on page 549)

wich Musical Institute, where he successfully demonstrated the value of his new system of class instruction which he had inaugurated several years before.

It was at Fall River, Mass., where he operated a music store and edited the *Key Note,* a small musical journal, that he opened his first school, and in 1853 established the class system that later was to revolutionize the teaching of music in America. In this school young Tourjee was soon teaching over 500 youngsters for five cents a lesson.

It has been said his love was delicate and intense as that of a mother. His love for children was so great that it grieved him to think how difficult it was for poor but gifted young folks to get a musical education. But for the grace of God he might never have received his opportunity. Call it chance—fate—luck—whatever you wish, but those who knew him best have said: "So closely did he walk with God that trust in His daily care and guidance became a law of his life."

He was ten when he heard his first band music; so thrilled and fascinated by what he had heard, he lay awake all night, praying to God to make him a musician.

Eben had a sweet alto voice, and he was happiest singing the praises of God. His singing quickly attracted Governor Elisha Harris, who often came with a group of church workers from Harrisville, to hold service in Warwick. Shortly the Tourjees moved to Harrisville, where Eben sang in the church choir. His prayer was being answered. Miss Harris, the governor's daughter, was organist, and recognizing the young lad's natural talent for music, she gave him music books to study. About to be married, Miss Harris resigned as organist.

Knowing the boy's zeal to be a musician, the governor, unable to find someone to fill the position as organist, gave Eben the key to the organ, remarking casually, "Here's your opportunity to become a musician."

"I guarded that key as a precious treasure. Never in my life had I been so happy," Eben related later. He had three days to find out which were the treble and bass keys, and to practice the hymns. Come Sunday he ably accompanied the choir, and became the new organist.

A famous organist had been engaged to come from New York to play at Miss Harris' wedding; the hour for the ceremony came but no organist. Eben was on hand early, it was his first opportunity to hear a great musician. Desperate, the governor appealed to his youthful protégé. They knew he could play only a few hymns by ear, but music was essential. Breathlessly the wedding party waited, and soon joy replaced suspense, as the familiar strains of Mendelssohn's Wedding March pealed forth, played with all the ardor of Eben's thirteen years.

The governor hastened to congratulate the boy, and at once made arrangements for Eben to take music lessons in Providence, thirteen miles distant; and he often walked the distance to be able to save his coach fare.

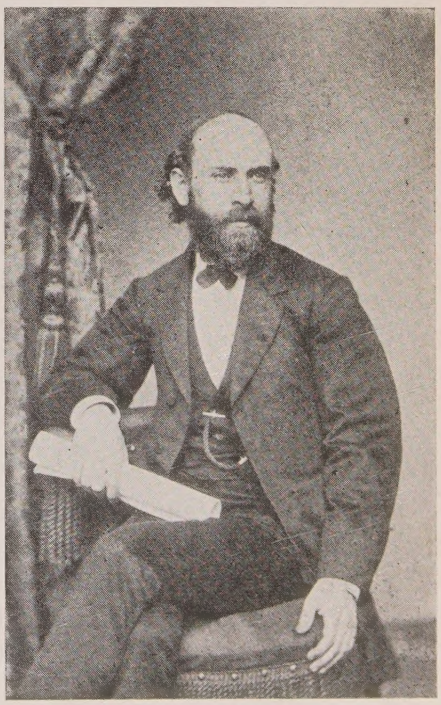
Heart and soul went into his study of music, and at the age of fifteen he became organist in one of the city's churches. He studied under some of the best instructors in Providence, studying for a time at the Providence Conference Seminary, where later he became an instructor of music.

In 1863 while studying in Europe, his convictions of the importance of congregational singing was reaffirmed. In describing a Lutheran church service

(Continued on page 549)

DR. TOURJEE

*Musical Courier*



# ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, Editor — HOWARD N. ATWOOD, JR., Publishing Agent

*Special Contributors*

CHARLES D. BRODHEAD — WALTER L. NATHAN
H. ELLIOTT CHAFEE — HAROLD W. RUOPP
WILLIAM G. CHANTER — RALPH W. SOCKMAN
RAYMOND H. HUSE — WILLIAM L. STIDGER

*Subscriber to Religious News Service*

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. $6 for 3 years. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIV — BOSTON, JUNE 5, 1946 — NUMBER 23


## Whitsunday, or Pentecost

Galatians 5:13-26; John 16:5-16.

SEE THE BOOK OF WORSHIP

Paul's discussion of freedom in Galatians is good to read now that we have had the drama of President Truman's desperate act of strike-fixing. The preacher says, "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but *through love be servants of one another*. . . . But if you bite and devour one another take heed that you are not consumed by one another."

Then to add further embarrassment to our anti-labor mood, Paul's lesson for the week puts in a few admonitions: "If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit, no provoking of one another, no envy of one another." Obviously this is the basic mood that must prevail if we are to reach any satisfactory solution of our domestic and international chaos.

It is most certainly true that the leaders of the two major strikes have given cause to make the American people want to *bite* and *devour*. But it is equally true that we must "take heed that we are not consumed by one another."

Jesus in his advice to his followers paid his respects to difficulties, but viewed them as preludes to victory. The spiritual person must be depressed by current events; his depression is necessary to his understanding and serious determination to work for the ultimate triumph of spiritual values. "When the Spirit of truth comes, he will guide you into all truth; for he will not speak on his own authority. . . . All that the Father has is mine; therefore I said that I will take what is mine and declare it to you."

We must be big enough to listen to the basic theme of our faith: "whatsoever ye would that men should do unto you. . . ." We must be big enough to hear the eternal message of Jesus as over against the voice of temporary expediency.

## Ways and Means Committee

The annual conference was in session. The report of the committee on social ethics had brought in some specific recommendations concerning present-day evils against which the churchmen were being urged to fight, and a suggested program of procedure for the building of solid and fair social relationships between men. It was a good report; its truths were so obvious that very few people could debate the report. Finally, after the resolutions were adopted, one of the "more comfortable" pastors arose to say that he hoped the report would not be given to the press or published in the conference minutes because, in his words, "it might be upsetting to the people in our churches and they would be asking a lot of questions."

Of course it must be said that many of the resolutions passed by annual conferences do not cause even simple concern. But has the church nothing to say that will cause discussion and a "lot of questions?" Surely we cannot remain indifferent to our mission in this time of pessimism and confusion. It would be a worthy project for each church to use the conference minutes for discussion in adult groups; if resolutions passed do not bring about direct action surely the time of the conference has been wasted in such discussion.

With the year of stewardship ahead of The Methodist Church, it would be well for us to consider ways of implementing our Christian convictions. If we accept the premise that *stewardship means responsibility,* then we ought to proceed at once to discover ways and means. If we say that our homes are in bad shape, then we have an equal moral responsibility to proceed on a program that will improve our home life. If we say that liquor is an evil, we are under a like obligation to say how we shall improve the situation. If we say that isolationism is a sin, then we must proceed to understand our neighbors and devise ways and means of educating ourselves to internationalism.

It is not trite to say that every church and every an-

ual conference needs a ways and means committee. ie people need to be stirred from their indifference; ut the people need to have a church that is willing o take a stand—even at the risk of making a mis-ike—so that the secularized world will hear the oice of our Christ who suffered upon a cross.

### Optimistic About Pessimism

Chancellor William P. Tolley of Syracuse Univer-ty made a significant analysis in an address deliv-red last week when he said that he was optimistic bout the recovery of the world from its current post-ar confusion because of the wide-spread pessimism mong the people. It is a significant thing for Dr. olley to say, because he is the leader of a great uni-ersity that is in the midst of a very difficult readjust-nent program. His university is having to care for ar more students than it has ever dreamed of train-ng; the problems of securing materials for even tem-orary buildings, and the problems of securing an dequate faculty all add up to a gargantuan task.

Business men who are discouraged about the pres-nt shortages of materials would get great encourage-nent from Dr. Tolley. He knows from bitter experi-nce what it means to get things done. But he is opti-nistic about our recovery! He is certain that the mass oncern for the solution of our problems is a good ign. He, along with hundreds of other national eaders, is certain that the free and democratic way an restore to the people their right and obligation or abundant development. If our free enterprise sys-em has gone haywire, then it can only be restored y a mass determination that the spirit of mutual con-cern shall redeem it. If through the black markets nd inflated costs we have brought ourselves to this resent day disaster, then we can cure those evils by a mass demonstration against them. A buyer.' strike did much following the last war to stop erratic infla-ion; a refusal on the part of the people to patronize he abuses of our current economy would do much o stem the tide.

Pessimism is a good thing—it is good because it cannot be lived with and because it is always a prelude to a dawn.

### Visiting Bishops

The Northeastern Jurisdiction had the good for-une to have most of its spring conferences visited by Bishop Ralph Ward of China and Bishop Shot Mon-dol of India. New England Area has had the good fortune of adding to their list of visitors Bishops Shaw and Kelley of the Central Jurisdiction. In several of hese conferences the resident bishops have invited these visiting bishops to preside at some of the con-ference business sessions. Bishop Shaw was the first Negro to preside in the entire history of the New Hampshire Conference. Bishop Mondol, elected by the Central Conference of Southern Asia, was in-vited by Bishop Hartman to preside at a session of the Maine Conference.

These events created a splendid spirit. It took Methodism out of its present segregated jurisdictional mood for a time and gave to these several annual con-ferences a world sense as well as an inter-racial ex-perience. We commend it to the church at large, for in the midst of our highly organized Methodism we need these tangible examples of the church universal.

### Do We Deserve the Law?

On reading the Truman labor law just passed by the senate, one is reminded of Paul's troublesome ex-pression, "The strength of sin is the law." Whether the quotation is out of context or not, churchmen ought to face up to the question of whether or not our nation deserves the stringent law which has just been passed.

Obviously the government has stepped out of its role of arbitrator in disputes between capital and la-bor; the government will now settle all such disputes. An employer and an employee, if this law is upheld, will no longer settle the differences between them-selves, they will fight it out with a third party, hypo-thetically called the public, or the government. Fines and imprisonment are the threats hanging over the heads of the original parties.

If this is a trend toward more statism, then we must watch the law carefully. Certainly it will not allow freedom for either capital or labor; obviously it breaks down the compelling need for better relation-ships between employer and employee. It is a bill that was passed in haste to meet an immediate situa-tion—but what of future situations? Do we deserve such a law? Have we reached such a low point in human relations that we must have a fascist solution to our economic and social disorder?

If there are those who want to sing a few stanzas of "In the Sweet By and By" it would be well for them to think on these things! Our faith in God needs to be demonstrated by a faith in men. If we have a fault to find with our neighbor, let us go to him first and set it right, then go with him to the Lord's table. This is the time to restore some of the simple modes of brotherly conduct that our religion has motivated; this is a treacherous time if we use statism as a substitute for a spiritually motivated brotherhood of God's children.

# A Report to Parents

DOROTHY A. CRAIG

*Superintendent, Children's Division, Centenary Methodist Church, Auburndale, Mass.*

Probably the most important task in the world today is the work that is being done with children everywhere, for they are the future world citizens, and whether our globe is patterned after the teachings of Christ, or after the cruel greed of selfish men is largely up to us, for we are all teachers, if not actually, then by example.

The three most important institutions giving ideas and ideals to children are first of all, the home, then the church and school, and in addition to these of course, all of life's experiences are teachers.

The parents are not forgotten in the Cradle Roll program, for the mothers meet once each month from January to June for inspiration, study and fellowship, and receive much valuable help from this source. In addition, they have built up a fine library of fifteen books on child care which they pass from one to another for further information and help.

This group of mothers is not lacking in good works either, for the lovely Madonna in this room was purchased with money from their small treasury, and recently they presented five dollars to Bishop Booth as their part in building a hospital for our African friends.

After children have passed their third birthday they are welcomed into the regular church, or Sunday school. We now have seventy-seven children enroled in the beginners' and primary departments, which takes into, and including the third grade. I wish you might see these children each Sunday arriving, hanging their coats and hats on the racks provided, and taking their places in the large circle which fills this room. Here we have our worship service, which begins with music, followed by appropriate hymns, prayers, poetry, sometimes a story, picture study, or a discussion by the group. Each child looks forward to the Sunday nearest his birthday, when we sing a birthday song, and it is his or her privilege to take our offering. This service takes about fifteen minutes altogether, then our circle is broken and we go to our classes.

Lack of space prevents providing the facilities we would like, but each age and grade has a corner of its own, and materials prepared by experts for each age group are provided. Any Sunday morning you will find busy children and teachers studying together about God and His world, or how to apply the teachings of Jesus to their small lives. Perhaps the drawings or handwork which you receive at home look trivial and of not much value, but usually the child can explain about the Baby Moses, or the beauty of the Springtime, or the Love of Christ for all men, if questioned. I cannot speak too highly of the work being done by our teachers and helpers each Sunday. It is no small task, and in every case, well done, and although none of them expect it, they certainly deserve the thanks of our whole church.

There are special events worth mentioning which are a part of our children's work, and first and foremost the emphasis is missionary. Every year at Thanksgiving time the children learn that "On Thanksgiving Day, the way to be happy is to give something away," therefore the whole school unites in a project of giving, both food and money in generous quantity for the Wilbur Health Home in Natick.

At Christmas time some years ago a friend of our church started the pleasant custom of the Sunshine Tree as a way of bringing pleasure into the lives of boys and girls who are less fortunate than ourselves. This is a very special service on a Sunday afternoon in December for the entire church, the theme of which is "The Joy of Giving"; and who hasn't thrilled to see boys and girls giving their best loved, but out-grown toy or doll to children of another color at the Cooper Communiy Centre in Roxbury? Adults add their offering of money for the same purpose.

During Lent for several years the primary and beginner's departments have made a special study of some missionary project. The Sunday services for six

(Continued on page 544)

# Vignettes from My Return to Japan

Robert S. Spencer

### Fukuoka

The October sunlight was dimming toward evening as the train pulled into the Fukuoka railroad station. How familiar everything seemed, and yet how different! Four years and a half ago we had left this station for America, while hundreds of our Japanese friends waved goodbye and sang "God Be with You till We Meet Again." Now the familiar station was dilapidated and filthy. Homeless people were staking out places to sleep on the dirty cement floor. Outside, the station plaza was filled with sick and unkempt Japanese soldiers, just returned from a lonely island. In the background, the well known buildings were lacking, burnt to the ground for blocks. I, too, was changed; I wore the uniform of a United States officer. How would I be received by my old friends?

In a few hours, with dramatic clearness, I learned. Impatient to see the home of twenty years, where the Spencer girls had grown up, I negotiated a jeep and driver and, with two friends, drove through the darkened streets to the familiar surroundings. The gate hung open, the brick wall was breached. Within, the yard once so lovely with roses, azalias and gardenias, was a hummocked waste of air raid shelters. The front door stood open, its glass broken out. There were no lights, so with our flash lights we went from one vacant room to another, my throat tightening with old memories. Not a stick of furniture was left nor an item of the belongings which we had trustingly (and of necessity) left in the care of a friend. "Well, that's that!", I thought, as we started back to the jeep.

A group of children were gathered curiously around the vehicle, and I knew that behind each neighboring door the adults were standing, wondering what these enemy officers were doing around here at night. As we climbed into the jeep a companion accidentally flashed a torch on my face. "Spencer Sensei!" ("Teacher Spencer!"), cried a little girl in amazement. At that the doors of the neighboring houses began to open and people came running to gather around us. "Oh, Sensei! you've come back! How is Mrs. Spencer? Where are Dorothy-san and Marjorie-san? When will you come to live here again?" My friends looked on in amazement. My eyes were full of tears, as I realized that my question was answered.

### Happy Hill Girls' School

I had shared in its erection, taught in its classrooms, and then for two happy years I had been the pastor for seven hundred girls and a faithful faculty. But a different sight greeted my eyes as I drove the jeep through the gate that October morning. Of the main building, of the lovely chapel that Betty Lee had planned and built there was nothing to be seen but the foundations stones, and the lone fireplace and chimney standing like some tombstone memorial of the many happy gatherings in the teachers' room. In the

ckground remained the gymnasium and me music practice rooms. Around them d out of their windows peeped the laugh-g girls, busy about the many tasks of a panese school.

And then I met Miss Tokunaga—Yoshi okunaga, graduate of Boston University, al-ays so dignified in Japanese kimono; the ry symbol of a Japanese teacher. Like all panese women during the war, she was earing the *mompe,* a kind of loose and dicrous-looking slacks, gathered at the kles. But Miss Tokunaga made even that ok dignified as she stood on the platform nd addressed the girlis, seated on rough ooden benches in the draughty gymnasium. or there was there the same burning ideal-m, the same vision, the same undaunted ourage. Later, Mr. Hiraike, the school sec-tary, told me of the endless days and onths of questioning and pressure exerted y educational officials, police and even the readed military police, in an effort to make e school conform to nationalistic policies. But they could not make Miss Tokunaga ubmit!" And here she still stood, pointing e girls to a God that is higher than any ationalism.

She told me of that dreadful night of June 9, 1945, when more than two hundred 3-29s swept over Fukuoka, and she woke to ind her beloved school a seething mass of lames. "At first I thought 'This is the end. am an obaasan (old woman). I can strug-le no longer.' But then it came to me that my work was not done until I had rebuilt Happy Hill School. I have some money. The athers of some of the girls have given it to me. But I need other help. Can't Miss Howey and Miss Peckham come back? You come back and be the chaplain of Happy Hill School again." I could not reply, but I did take a picture of Miss Tokunaga and Miss Fujishiro standing before the lonesome fireplace where we had so often planned for the development of the school. Why are there no Distinguished Service Crosses for such heroines?

### Nagasaki

We were in the shadow of the historic Urakami Cathedral in upper Nagasaki, now a pile of ruins with a bit of facade standing, thanks to the fantastic atomic bomb. For miles around stretched the instant, absolute destruction that bomb had created. While my companions climbed around amid the cathedral ruins, I had chosen to stop and talk with a group of the survivors, saved because they had happened to be out of the area. A carter, with many gestures, told me how he and his horse had been blown the length of three buildings, and he had been blinded for some time by the flash. When it was safe, he had come back to look for his family of four. "What did you find?" I breathed. "Nothing, teacher. Nothing even to bury."

This mother with her lad were also among the survivors, the remnants of a big family. "He was out of school that day. He goes to Chinzei Gakuin." I could look across the valley and see the remains of our Methodist boys' school, long familiar to me. Dad was principal of this school when I was born. I,

(Continued on page 545)

# The Churches and War

## Dr. A. D. Belden Explains the "Pax Christi" Plan

The Pax Christi plan starts from the expressed will of our Lord for the unity in love of His disciples (cf. John 17:21-23). No church in Christendom can dispute that Will. The plan therefore seeks first the reconstruction of the Church. Christians all over the world should be one in mutual love for Christ's sake, yet in the war we saw the churches launched, by their respective nations, into deadly strife against each other. Their effective memberships—especially their precious youth—caught in the rival armies and navies and air forces busy destroying each other. Catholics killing and maiming Catholics, Protestants doing the same to Protestants, and Protestants to Catholics and vice versa. Such a spectacle makes a mockery of ecumenical pretensions. It is an appalling and incontrovertible scandal utterly discrediting the church in the eyes of the world. Such a church can never serve the world—it must first find salvation itself.

### Unanimity of Action

Believing such action to be demanded by Christ, we propose a New Universal Christian Agreement to be personally signed by every Christian man and woman in the world. Signatures will be taken only from grand assemblies of 10,000 Christians at a time. For each of these grand signings, which will be under the auspices of the Holy Sacrament, a muster roll is first opened, the register of the 10,000. As these arrive they will be organized into a League of Ultimate Pacifism whose purpose it is to mobilize the Whole World Church. The strength of the World Church is estimated conservatively at 500 million souls. Thus a mandate for pacifist action by the total strength of Christianity will be steadily built up setting the official authorities of the churches free for such action. The present form of the agreement (recently altered at Catholic request) is: "As a believer in the Lord Jesus Christ I accept His command of love to His disciples and therefore I am ready when called upon by the church to do so to refuse the act of war and of all preparations for war." The achievement of this mandate would have the following results:

(1) Such a demonstration of Christian union (the absolute refusal to hate and hurt each other) should if Christ spoke truly—cause "the world to know" and "the world to believe." It will have an overwhelmingly moral and psychological effect upon mankind.

(2) The other world-religions would be encouraged to adopt their own League of Ultimate Pacifism. Several of them are ripe to do so already.

(3) The unchurched masses of Christendom will develop a new sympathy and cooperation with a church capable of such moral sincerity. This will be certain now under the awful threat of atomic bombs which no secular power will be able to control.

(4) Hence at the consummation of the plan its strength may well be nearer 1,500 million than 500, namely, three-quarters of the human race—approximately the whole of adult mankind.

Pax Christi is entirely without prejudice to anything that may be done in the economic or political reorganization of this war-shattered world. Its members will be perfectly free to support all such efforts.

The phrase "Ultimate Pacifism" means that no one signing this agreement is under any obligation to act as a pacifist until all his Christian followers have signed too, and all stand ready to act together. Immediate pacifists can sign because they are ready to act now as well as then. But non-pacifist Christians who felt, with some justification, that to act individually immediately would be wrong, can with a good conscience sign to act when the church is ready.

If asked, is not the plan put forward because of the failure of pacificm itself, I should reply both "No" and "Yes." No, because personal immediate pacifism does put an end to war for the individual. It is quite successful in that degree. Yes, because obviously it has not yet won enough Christians to be able to put an end to war for the church. The reason for its failure is not in itself. It lies

(Continued on page 551)

# PERSONS

A son, Robert, was born to the Rev. and Mrs. Leslie H. Johnson at Richardson House, Boston, on May 25th. Mr. Johnson is minister of Copley Methodist Church in Boston. The Johnsons have one other son, Russell, aged two years and three months.

Geneva (By Wireless) (RNS)—Dr. Douglas Horton, general minister of the Congregational-Christian Churches of America and chairman of the American Committee of the World Council of Churches, has been named to receive applications from prospective students in the United States for admission to the newly-established Ecumenical Institute at Celigny near Geneva. According to Dr. W. A. Visser 't Hooft, general secretary of the World Council, Dr. Horton will also serve as U. S. correspondent for the Institute.

The Rev. Richard W. Moore, son of the Rev. and Mrs. Otis Moore, long known for their rural ministry in the Upper Iowa Conference, and more recently of New York and New Jersey, is one of Methodism's newest recruits to rural missionary service in India. He has recently taken over the principalship of the famous Lodhipur Community School, in Shahjahanpur, in the United Provinces.

The Rev. L. D. Spaugy, D.D., superintendent of the Washington, Pa., District since 1944, has been elected the superintendent of the Methodist Church Union of the Pittsburgh Conference. For ten years, Dr. Spaugy was pastor of the First Methodist Church of McKeesport, Pa., and while he was there, the new church building was constructed. Dr. Spaugy was superintendent of the Pittsburgh, Pa., District for several years and was then appointed pastor of the Richmond Avenue Methodist Church of Buffalo, N. Y. Following this appointment, he was called to be pastor of the Greensburg, Pa., Methodist Church and served in this office until 1944, when he was made superintendent of the Washington, Pa., District. As superintendent of the Methodist Church Union of the Pittsburgh Conference, Dr. Spaugy will succeed Dr. Sanford W. Corcoran, who held this office for twenty years, until his death last March.

Wilmington, Del.—Bishop Charles Wesley Flint of Washington, D. C., was honored on the tenth anniversary of his consecration as a bishop of The Methodist Church by a recognition service and the presentation of a gift of $300 by the Peninsula Annual Conference over which he presided here in mid-May. Then chancellor of Syracuse University, Bishop Flint was elected bishop by the General Conference of 1936 in Columbus, Ohio. Since that time he has served successively the Atlanta and Syracuse Areas, coming to Washington in 1944. Under Bishop Flint's present jurisdiction are 1,555 churches in the Baltimore, Central Pennsylvania and Peninsula Conferences, with a membership of 340,000 and church property in excess of 40 million dollars. In addition he administers 92 churches in Puerto Rico.

The Rev. Willard Clark Arnold is the new superintendent of the Boston District of the New England Conference, succeeding the Rev. William Gunter, who retired at the recent session of that conference. Mr. Arnold has served churches in the Vermont, St. John's River and the New England Conferences and was pastor of the Old South Methodist Church in Reading, Mass., from 1937 until taking up his work as Boston District

Superintendent. For the past few years he has been the president of the New England Conference Board of Missions and Church Extension. In 1914, Mr. Arnold married Julia Anna Davies, daughter of the Rev. George Davies, member of the New England Southern Conference. The Arnolds have three sons who have all served in the U. S. Navy throughout the major part of the war.

Minneapolis, Minn. (RNS)—The Rev. Reuben K. Youngdahl, pastor of Mount Olivet Lutheran church, fastest-growing Protestant congregation in Minneapolis, is a firm believer in short, forceful sermons. On a recent Sunday, according to a story Mr. Youngdahl told his church's father-son dinner, one of the ushers commented about the unusually long sermon. Mr. Youngdahl offered this explanation: He usually places a cough drop in his mouth upon entering the pulpit, and when it has dissolved he knows his time is up. However, on this particular Sunday, he mistakenly took a loose button in his pocket instead of the customary cough drop, thus extending the sermon far beyond the usual length.

The Rev. F. I. Johnson, minister, traveler and lecturer, of St. Cloud, Fla., was in Boston from May 24th to the 27th to attend the commencement exercises at Boston University and to celebrate the 50th anniversary of his graduation from Boston University School of Theology.

Richard Carlton Snyder, Ph.D., grandson of the Rev. G. Franklin Snyder, retiring pastor of the Fordham Methodist Church, N. Y. C., has just accepted a position as assistant professor at Princeton University, where he will teach international relations and foreign policy. For the past four years he has been at Columbia. Previously he taught in American University, Washington, D. C.

New York, May 31—Mr. Thomas A. Rymer, senior secretary of the Army and Navy Department of the Y.M.C.A., has been elected director of the General Commission on Army and Navy Chaplains, it was announced here today at the headquarters of the Federal Council of the Churches of Christ in America. The General Commission which has its headquarters in the Woodward Building in Washington, D. C., represents 30 Protestant denominations cooperating in all matters affecting the service of the chaplains to the men in the armed forces. In his new post Mr. Rymer succeeds Bishop Edwin F. Lee, who resigned at the end of last year to resume his work of The Methodist Church in the Far East. Mr. Rymer, a Presbyterian layman, will begin his new work in Washington on June 3.

New York, May 28—"How to Forget and Go Ahead" will be the subject of Dr. Norman Vincent Peale's "The Art of Living" broadcast, Saturday, June 22 (NBC, 6.45 p.m., EDT). Lowell Patton, organist, will provide the musical portion of the program. "The Art of Living" is presented weekly during the summer months by NBC in cooperation with the Federal Council of the Churches of Christ in America.

Methodists among the 68 who received degrees at the commencement of Union Theological Seminary, New York, on May 16th, were as follows: Master of Sacred Theology, Bickley Burns Brodhead of Philadelphia, Pa.; Master of Sacred Music, Mary Elizabeth Crutchfield of Reidsville, N. C., Mary L. Phillips of Lynchburg, Va.; Master of Arts, Clara Gayle Doggett of Brooklyn, N. Y., Amber L. Van of New York City, Loren B. Humphrey of Wichita, Kan., Helen Weissman of Santa Ana, Calif.; Bachelor of Divinity, Philip Sidney Watters, Jr., of Middletown, Conn., Wilbur Wilcox of Marshalltown, Ia., Robert J. McCloskey of East Quogue, N. Y., and Richard Kendall of Fort Lee, N. J.

Methodists who took part in the program of the Spring meeting of Sunday school superintendents at the Brooklyn (N. Y.) Protestant Center were Dr. Clarence Tucker Craig of Oberlin, Ohio, a member of the New York East Conference and one of the revisers of the 'Revised Standard Version of the New Testament"; the Rev. James H. Link, religious education director, Brooklyn Church and Missions Federation, and the Rev. Robert Howe, minister of the Simpson-Grace Methodist Church, Jersey City, N. J.

The General Board of Education announces that Miss May Louise Titus has succeeded the former Miss Emily Hodder as director of the missionary education of youth on the joint staff of the Youth Department and the Department of Missionary Education. Miss Titus, an alumnus of Syracuse University and a graduate in religious education from the Hartford Seminary Foundation, comes

the board after ten years of successful rk as minister of education of First thodist Church, Schenectady, New York. th this excellent record of training and perience, against a family background of thodist and missionary tradition, she is pected to render outstanding service in t new connection.

Dr. Dana Coman, brother to the Rev. Al-d P. Coman of Elmira, N. Y., and son of t late Rev. F. H. Coman of the Genessee nference, received the Legion of Merit m the U. S. Army for his wartime re-arch in nutrition and nuclear physics.

About seventy graduates of the former w England Training School for Christian rvice met at Harris Hall of the Deaconess spital for their annual alumnae meeting, turday afternoon, May 25. There were presentatives from nearly every class that d graduated from the school. The out-anding feature of the afternoon was the cognition of fifty years of service to The ethodist Church by Miss Josephine S. Fiske. n attractive package containing two books d a beautiful bouquet of yellow roses and aap-dragons were presented to Miss Fiske a former associate at the Providence eaconess Home, Miss Harriet F. Murch. wo fitting memorials were given for Mrs. lennis Pollard Thompson by Mrs. E. L. lills and for Mrs. Marion Palmer New-mb by Mrs. Robert L. Taylor. The elec-on of officers followed and Mrs. B. G. Sea-yer was elected president for a period of wo years.

VIENNA (By Wireless) (RNS)—Malnutri-on is causing a heavy toll of deaths among Methodist congregations in Austria, Hein-ich Bargmand, superintendent of the Meth-dist church, reported here. He said that ne congregation in Vienna has lost thirty members, mostly aged persons, in the past ix months.

The program of the Missionary Confer-nce at Lake Junaluska, N. C., from July 30th o August 6th, will be highlighted by a num-er of missionary leaders who have recently een in Europe and in Asia, visiting leaders and churches and planning for the future of Christian work in the war-torn lands. Among hese leaders will be Bishop Ralph A. Ward of China, Bishop Arthur J. Moore, who is now in Korea, the Rev. Richard T. Baker, who has been in Japan and China, the Rev. Gaither P. Warfield of Poland, Dr. Y. C. Yang of China, and others.

A meeting of the New England Confer-ence Board of Temperance was held in the Wesleyan Building, Boston, Mass., on May 27th, the Rev. Raymond A. Withey presiding. After the reading of the reports of the sec-retary and treasurer, the following slate of officers was elected for the ensuing year:—president, the Rev. Raymond A. Withey; vice-president, the Rev. E. N. Gilbertson; secretary, the Rev. William Osborn; treas-urer, Mrs. Walter T. Hale; executive secre-tary, the Rev. William H. Duvall. The board stands ready to assist any church desiring to put on a temperance campaign, and will be glad to offer suggestions and will also be glad to receive suggestions to make the work more effective. Address the executive secre-tary, the Rev. William H. Duvall, 4 Plymp-ton Street, Woburn, Mass.

HARRISBURG, PA. (RNS)—A program to stimulate the activities of the Pennsylvania Council of Churches under the guidance of the Rev. Ivan M. Gould, newly-elected exec-utive secretary, was initiated by the executive committee at a meeting here. Proposals adopted included establishment of a monthly news bulletin; development of a radio pro-gram on a monthly basis, which will later be placed on a weekly basis; weekly release of news to the press; and development of a larger representation of laymen interested in the council's work.

## Professor Stafford to Preach Abroad

Professor Geoffrey Wardle Stafford, of Drew University, is planning an extensive stay in England this summer, where he has important preaching engagements. From June 30th to July 28th he will preach at the Egremont Presbyterian Church, in Liver-pool. Dr. Copeland Simmons, the pastor of the Liverpool Church, will come to America to preach in the Protestant Churches of Mont-clair, N. J.

From August 4th to September 1st, Dr. Stafford will preach at the City Temple in London, for the Rev. Leslie D. Weatherhead. The City Temple, which was founded in 1640, was destroyed by a bomb in 1941. The services will now be held in the Protestant Episcopal Church of the Holy Sepulchre, High Holburn, London. This church was built during the Crusades of Medieval Eng-land.

The Council of Bishops of The Method-ist Church of North America has asked Dr. Stafford to convey their fraternal greetings to the Methodist Churches of Great Britain and Ireland at their General Conference, of which Dr. Stafford's father, the Rev. Dr. J. T. Wardle Stafford, was president in 1920.

Bishop Hartman meets with his cabinet during the recent session of the New England Annual Conference.

*Paul E. Krause*

Left to right: The Rev. Maurice L. Bul-lock, superintendent, Springfield District; Bishop Lewis O. Hartman; the Rev. William Gunter, retiring superintendent of Boston District; the Rev. John C. Wingett, superin-tendent, Lynn District; the Rev. Francis D. Taylor. superintendent, Worcester District.

## Church Eases Housing Shortage

Asbury Methodist Church, Washington, D. C., purchased the fashionable Roydon Apartment House at 1619 R Street, N.W., through the Thos. W. Parks Real Estate Company, 207 Florida Avenue, N.W. This apartment house is considered one of the finest, well-built apartments in the city of Washington, and is located just off 16th Street. The church plans to buy a million dollars' worth of apartment houses and this is the first in a series.

As soon as the church can gain occupancy they will give preference to returning veter-ans and their families. It has 38 units and will be able to accommodate 200 people. It is a modern 6 story apartment with marble floors and elevator service.

The pastor, the Rev. Robert Moten Wil-liams, revealed that the church bought the apartment house to help the housing con-dition in Washington. The basement of the apartment will be remodeled and used as a Child's Day Care Center and Community Center. The trustees plan to bring the Com-munity Center from 3209 Georgia Avenue to this new location, and turn the present center over to families in need of housing. The pastor also revealed that he plans to move into the new apartment as soon as an apartment is available and convert the pres-ent parsonage at 1914 11th St., N.W., into three apartments. The church will then be operating three apartment houses in the in-terest of easing the housing situation in the city.

Mr. Williams said that it is his philosophy that the church should help the community in every way possible. It is now operating a Community Center with a paid staff and volunteer workers for the children and adults in the northwest section. The center operates a Sunday school and a full recreational pro-gram, study groups and classes for adults. In this new apartment house, the pastor said, they plan to have a doctor's office and a den-tist office and a beauty parlor for the con-venience of the occupants and the surround-ing neighborhood. He said that he looks forward to the day when Asbury Church would operate a hospital for the people of Washington as some white churches are do-ing now throughout the country.

Asbury Church is the largest church in the Central Jurisdiction with a membership of 4,000.

**CORRECTION**

In our ad of May 29th, on Dr. William L. Stidger's new book, "Sermon Nug-gets and Stories," Dr. Stidger is men-tioned as "minister of the Church of all Nations in Boston." This is in error—Dr. Stidger has not been connected with this church for several years. The pres-ent pastor is the Rev. Henry E. Helms.

**The Methodist Publishing House**

# What's New in the Bible?

## International Uniform Lesson for June 16.

LEARNING ABOUT THE KINGDOM OF GOD.

Matt. 6:9-13; Luke 9:18-27, 46-48, 57-62; 11:1-4; 17:20-21.

What did Jesus mean by the kingdom of God?

Here we ought to keep to sure ground. A full discussion of this question would involve us in arguments which bid fair to be endless. In the brief time in which this lesson must be taught it is only common sense to confine ourselves to what can be asserted with some degree of certainty.

1. Jesus taught that God was all-powerful, all wise, perfect in righteousness and love, a heavenly Father. God's kingdom among men, then, meant the final triumph of the right, the rule of perfect wisdom, the victory of true justice. It meant the reign of divine love and the peace that love brings with it, the peace of God which passeth all understanding. But when we have said that, we have said that Jesus found in the kingdom of God what all men desire when they are at their best, the radiant dream of the great souls of all the ages. The kingdom of God which Jesus proclaimed is also the true kingdom of man.

2. Jesus taught that the kingdom of God could come only from God, never by human effort alone. He told His disciples to pray for its coming. Here is a sobering and humbling thought. The long story of human failure to build the beloved community in which righteousness and peace may reign is the story of high hopes disappointed in the very hour in which they seemed victorious. When a great Englishman wrote an account of the perfect society he called it Utopia, which means nowhere. By his best efforts man achieves only an approximation of the kingdom of his dreams. It can come only as God gives it.

3. Yet Jesus did not teach mere passive waiting as man's only duty in connection with the coming of the Kingdom. He insisted that His followers must be hard at work, vigorously building on the rock foundation of His words. His disciples must be the light of the world, the salt of the earth, known by their fruit which they were to bring forth abundantly. But they would be guarded against the fanaticism of those who think that they can produce a perfect society by regimenting an imperfect humanity. On the other hand they would be delivered from the cynicism of those who, realizing the weakness of human nature, give up the struggle for justice and peace as a useless attempt to follow an idle dream. The curious thing is that the most substantial and enduring achievements in the advance of humanity have been due to those who confessed that they were strangers and pilgrims on the earth and sought always for a better country, a city which had God as its Maker and Builder. In the upward look is the inspiration to unwearying labor and unquenchable hope.

4. Thus the kingdom of God becomes the goal of human desire and human effort. In accepting it man finds the secret of richness and fulness of life, for it gives to life its proper focus. By discarding the lesser life of petty and earthly aims and making himself a child of the kingdom of God, a man finds the true life and wins the real self which alone is worth having.

5. This means that in the kingdom of God alone is freedom to be found. For it is a kingdom within a man's life, not imposed on it from outside. Only as he finds in the kingdom the perfect expression of those high aspirations which are the very essence of humanity, those elements in his nature which raise him above the animals, can man be a member of the kingdom of God. But only as these essentially human elements rule in his life can any man be truly free. When he enters the kingdom of God he becomes the subject of the God in Whose image he was made and thus he freely finds himself. This is the glorious liberty of the children of God.

## The Homemaker's Corner

Mrs. Harry A. Burnham

*Whose Diploma Is It?*

Driving along a road in northern New York one day I came upon a man who was trudging his homeward way from a stretch of road-construction on which he had been working. He was obviously weary and it was some distance to the nearest house, so I opened the car door and said, "Would you like a lift?"

As he sat down beside me he put his dinner pail on the floor and said with a deep sigh, "It sure does feel good to set."

Soon he began to talk, and his conversation was all about the grandchildren; how "smart" they were, how good, how "pretty." Several times he said, "They're going to get a better education than we had,—effen we can manage it."

As I left him at a path leading to a neat little cottage the door opened slightly and his wife of "nigh fifty years" stood waiting for him.

They were living now for the grandchildren and the opportunities which should be theirs "effen it could be managed."

All over this land are thousands of young men and women carrying proudly in their hands a roll of parchment which testifies that they have completed a prescribed course of study and are now ready to conquer the world.

Back of this eye-bright, eager crowd is a silent, unsung "department of the interior" which is made up of self-sacrificing fathers and mothers who have been determined that their children shall have the advantages which were denied them.

These fathers and mothers, grandfathers and grandmothers, have sat a bit moist eyed, a little shaky, watching the graduates file past the president of the university and receive their significant roll of parchment.

To them there was but one graduate, one diploma. Graduation day is, for them, much like that day some twenty years ago when a tiny bit of humanity lay in a crib, arms waving aimlessly, eyes looking trustingly into theirs; a new life, just beginning.

Now that life is beginning again. There should be a second roll of parchment; a diploma of achievement, for those who have through years of persistent effort and constant care, made this day possible.

## A Great Forward Step

Clyde E. Wildman

*President, DePauw University, Greencastle, Indiana*

College students today are far more interested in scholarships than they are in loans. Increasingly, industry and the state and federal government will subsidize the young people of America who have a high-grade intelligence. Many brilliant students are, at present, unable to attend a college or university because they cannot afford the cost of a college education.

The Methodist Church has taken a great forward step in authorizing the National

dist Scholarships. If these young men omen are carefully selected on the ba- intelligence, character and leadership, will bring back to the service of the h and of the community trained and ned minds. Within a few years, the of this investment will be manifest to

## On a Wide Circuit

W. W. Reid

"HE TRUTH SHALL MAKE YOU FREE"

e Hon. William Benton is an assistant cretary of State Byrnes, in charge of lwide educational, scientific and cultural standing among the nations and under JN organization. And Mr. Benton con- of his newly-created post as a continu- and broadening of his lifelong interest hristian missions. His grandfather was irst Congregational missionary sent by church to Syria; his father was taken at the age of nine; since he earned his dollar, a portion of his income has gone missionary work.

think the relationship between foreign ons and the informational and cultural ange program of the United States Gov- nent can best be illustrated by the inter- g history of the use of that immortal g of Jesus, 'Ye shall know the truth, the truth shall make you free,'" said etary Benton recently.

ou will recall that when Jesus uttered sentence, He explained that by *truth* he nt the fact of His divinity and power of tion, and that by *free* He meant free- from sin. It is in the spirit of this mean- that the great stream of missionaries has out to the ends of the earth from our ntry during the past century and a half, ring the gospel of salvation and freedom n sin to people everywhere.

But during the ages since Jesus spoke the ds, they have acquired a new and addi- al meaning. It does not detract from nor ct the original meaning, but is supple- ntary to it. In this new meaning, *truth* ifies knowledge—knowledge of the world of the people in it; of the actions and nions of men, wise and foolish; of the and sciences of medicine, agriculture, ineering, economics, and so on; of the s in which human beings live together in mmunities and nations, and their hopes dreams and fears and needs.

And in this new meaning, *free* refers to liberation of men from tyranny, political ckles, social suppressions, economic slav- , and all institutions which limit their be- s, dim their aspirations, or curb their love their fellow human beings.

So today, when we read or hear, 'Ye shall w the truth and the truth shall make you e,' we give to it both meanings.

The history of the American missionary vement is that of the growth of the sec- l meaning in the work done by our men l women in the foreign mission field, so t gradually they have become not only ssionaries for Christ, but unofficial centers information about the United States and democratic processes. . . . And this bears it every day."

# Church School Leaders Plan Crusade Strategy

## Highlights on Christian Education

J. GARFIELD SALLIS

### WE SEEK TWO MILLIONS

Let there be no uncertainty as to what we mean by the Crusade for Christ in connection with the church school. We mean that The Methodist Church aims to add about 2,210,000 to its present church school enrolment before the end of 1948!

The challenge of this undertaking was the focal point of discussions and planning by some forty church leaders meeting in Chicago on May 15-16. Sponsored by the Division of the Local Church, General Board of Education, this meeting was attended, of course, by the executive secretary, Dr. J. Q. Schisler, and twelve other members of the general staff; Bishops Paul B. Kern and J. Ralph Magee represented the Council of Bishops and offered earnest participation and wise counsel; several conference executive secretaries, delegated by their comrades in office, attended; there were a few specially selected workers, including some laymen whose viewpoint could represent that of the local church school; several of the general boards of the church other than the Board of Education were invited and attended; and, with all these, there were a dozen editors of church papers. Thus was the writer, substituting for the editor of ZIONS HERALD, privileged to share in an occasion of far-reaching significance. And at the center of it, the challenge to increase church school enrolment by 2,210,000 before the end of 1948.

### "IN THE DARKNESS OF THE WORLD'S CONFUSION"

Dr. Schisler set the keynote of the meeting in an address which reviewed the approach to the Crusade and the progress thus far made. He stressed the importance of the effort at this time in the following sentences:

> "The Christian education of the masses of our people is an important phase of the Crusade for Christ, because—
>
> (1) Vast numbers of people in America and all over the world are in a state of appalling moral and spiritual illiteracy, which is a condition full of danger for individuals and for all units and elements in human society;
>
> (2) The world looks to America today for leadership as it has never before looked to any nation. She cannot exercise the kind of leadership which this most critical hour demands unless she is in possession of a moral vision which encompasses the world's need and a spiritual insight which points the way to world regeneration;
>
> (3) The possession of such spiritual insight and vision by the nation waits upon the people—the individuals and groups of persons who make up the nation. Until the people are spiritually literate, the nation will stumble in the darkness of the world's confusion;
>
> (4) To bring our people to a state of spiritual literacy is, therefore, the most important task confronting the individual Christian and the Church."

### FROM THE VISION TO THE TASK

Let us look a little closer at the challenge of the two millions. This projected increase is reckoned in relation to the 1944 enrolment. Now Dr. Schisler drew attention to the figures for 1945 which showed that more than 95,000 had been added in a year, and there is every reason to be thankful for these figures which show that the tide of recession which has been rolling over the church school for fifteen or twenty years has turned. We can now see that advances are at least possible. But we have also courageously to face the fact that at the rate of 95,000 a year the goal of two millions would not be reached for *more than twenty years*—and we have set out to reach it in two!

Of course, the Crusade had hardly begun to make itself felt when those 1945 figures were reported. It is already evident that the conferences meeting during

(Continued on page 551)

## Getting a Kick out of Life

William L. Stidger

OUT OF "STANDING ROOM ONLY"

Ralph Bolick, one of our Boston University School of Theology students invited me to give a series of seven Lenten Sunday night sermons in Fall River, Mass., this Spring, and when I seemed to hesitate about going, he said, "We'll guarantee you standing room only, if you'll come."

I replied: "Son, do you know what that means? There just ain't any such thing in the church world these days; what with Charlie McCarthy, Edgar Bergen, Jack Benny, and 'what have you' on Sunday evening radio?"

"Nevertheless we'll *do* it!" replied this young man.

And that is exactly what they did. Every church had been crowded to its limits, but all of us were afraid of the evening we were to have the service in that huge Union Methodist Church up on the hill overlooking the beautiful harbor of Fall River. But these ingenious Methodist parsons even solved that one. Dr. Tom Burns, its pastor, inveigled a Metropolitan Opera star to sing the evening we were there. Her name is Maxine Stellman, who used to sing in Tom's church in St. Johnsbury, Vt.; a lovely blond Methodist girl, in her twenties, who, four years ago, became famous over night when the star in a great opera suddenly took sick, and Maxine was summoned out of bed to take her place. The Metropolitan Opera Company was in Boston, and Tom invited her to sing at this service. She is a Methodist girl and always gives her services free to her Methodist friends. She sang beautifully. The huge church was crowded to its limits. Hundreds of chairs were brought in, the gallery was full, and hundreds stood in the church lobby all during the service. The people began coming two hours before time for the service; automobiles lined a half dozen streets, two policemen were on hand to handle the traffic; and Tom Burns and that group of ministers were in their glory, to say nothing of the speaker of the evening who basked in the reflected glory of this beautiful young singer, and had the joy of preaching to her crowd.

# BOOKS

## "Pioneers for Peace Through Religion"

On the afternoon of February 10, 1914, Andrew Carnegie invited to his home a group of twenty-nine prominent men, representing the Protestant, Jewish and Roman Catholic faiths. The result of that meeting was the organization of The Church Peace Union, an agency which was to make the promotion of international peace its sole duty, and which Mr. Carnegie generously endowed.

This book attempts to tell the story of The Church Peace Union as it has functioned during its first three decades. The author, Dr. Charles S. Macfarland is well qualified for the task, since he has been a trustee of the Union from the time of its origin and has played an active part in its development.

Conferences, educational work, projects undertaken in cooperation with other agencies, pronouncements, resolutions and reports—all are described and some are quoted in this thirty-years' record. Confronted with such a mass of factual detail, the reader may tend to grow discouraged, unless he can keep sight of the total pattern for peace through religion which The Church Peace Union has been striving to create. (Charles S. Macfarland. Fleming H. Revell Company: New York. Price, $2.50.)

## "The Devil and God"

We cannot escape the fact of evil. In our own day, particularly, it fairly thrusts itself upon our attention. But, while we recognize its existence, we are seldom challenged to face the problem with such thoughtfulness as we are by this little book of William Robinson's.

The author denies that his purpose is to deal with the problem of evil as such. Instead, he wants to show how the problem arises for those who believe in a purposive universe; how certain solutions of it must be rejected by Christians; how attempts to solve it are related to the Devil; and, finally, how Christianity offers a solution of a unique kind—not an intellectual answer, but a faith which overcomes evil.

"The Devil and God" will not only stimulate the reader's thought processes, but satisfy his hunger for fine writing. The author expresses himself easily and well, drawing freely upon his wide knowledge of literature, and leavening the book with his quiet humor. Nor need the lay reader be wary of technical theological language, for Dr. Robinson has "deliberately tried to forsake the professorial chair for the fireside." (William Robinson. AbingdonCokesbury Press: New York. Price, $1.)

## "Pointed Story-Sermons for Young Folks"

In this, his first volume of sermon-talks for children, Dr. P. G. S. Hopwood of Manchester, England, has made available numerous bits of story material which should prove helpful in children's work. The book contains forty sermons, each with its biblical text.

Though it is suggested that these talks be used for the children's church, the volume probably will prove less valuable for such a purpose than simply as a source of suggestions. Very few of the sermons appear carefully constructed; instead, they resemble meandering country roads. One often wonders how successfully children could grasp the sermonizer's message, and questions the wisdom of including the word "pointed" in the title.

The stories are distinctly British in flavor, highly imaginative, and extremely conversational. A few sentimentalisms may grate upon the reader, as might a sentence like this: "God's holy, loving face looks down at us from the great white throne abo (Page 88)

But, notwithstanding, the volume does fer a number of usable stories and emph and occasionally one discovers a seri which is almost flawless, such as "The gend Beautiful." (P. G. S. Hopwood. Fl ing H. Revell Company: New York. P $1.50.)

## "Faith Through Reason"

Charles Schwartz and his wife, Bertie Schwartz, both attorneys-at-law, both de interested in religion, decided that there need for a book which would present fr a layman's viewpoint the basic principles modern Judaism. Accordingly, they set to answer this question: What does Juda mean and stand for today?

The authors adhere strictly to their r lution to use simple layman language, to avoid entanglement in philosophical metaphysical discussion. Realizing how d cult it is to project religious concepts by written word, they present many vivid il trations drawn from everyday living.

This book is intended for Christians well as Jews. The authors hope that a st of Christianity's parent religion may h Christians to reach a better understand of their own faith. Christians wh acquaintance with Judaism is slight will interested in the explanations of Jewish liefs, holidays, rules and regulations. herents of both faiths will benefit by book's treatment of the relationship betw Judaism and Christianity, and will rejoice hear the authors sound a vigorous call cooperation between Jews and Christia (Charles Schwartz and Bertie G. Schwar The Macmillan Company: New York. Pri $2.)

## Books Just Received

*Seeking to Be Christian in Race Relatio* Benjamin E. Mays. The Friendship Pre New York. Price, paper, 25 cents.

*Sense and Nonsense About Race.* Ethel Alpenfels. The Friendship Press: New Yo Price, paper, 25 cents.

*Know Then Act.* Margaret C. McCullo The Friendship Press: New York. Price, per, 25 cents.

*Exploring India.* Rose Wright. The Frien ship Press: New York. Price, paper, 25 cen

*His Perfect Recompense.* Ray H. Cow Meador Publishing Co.: Boston. Price, $1.

*Stewardship in the New Testament Chur* By Holmes Rolston. John Knox Press: Ri mond, Vt. Price, 75 cents.

*To Whom Much Is Given.* G. Ern Thomas. Abingdon-Cokesbury Press: Na ville. Price, 60 cents.

*Now to Live.* Ralph W. Sockman. Abin don-Cokesbury Press: Nashville. Price, $2.

*Wakaima and the Clay Man.* E. Balintu and Mary Gould Davis. Longmans, Gre and Co., Inc.: New York. Price, $2.

*The Constitution of the United States,* Sources and Its Application. Thomas Jam Norton. Nesterman Publishing Co., In New York City. Price, paper cover, 60 cen Cloth bound, $1.

## A Case Study

L. L. Gobbel

*lent, Greensboro College, Greensboro, North Carolina*

943-44 she was a freshman in Greens-College. She made an excellent schol-record. Her interests and attitudes wholesome, her ambitions worthy. For ial reasons she did not return to col-n 1944-45, but remained at home and d, at the same time keeping alive her on to obtain an education in her n college. In the spring of 1945, with is enthusiasm she wrote the college ne planned to return in September, and ed a room. Late in August she wrote llege again. This time her letter con- not that obvious note of enthusiasm earlier letter, but clear indication of disappointment. Her savings had not ufficient to cover the expenses of a year lege and the family budget would not the strain of college bills. She would to abandon her plans to return. Some se might have her place in the college tory.

s situation came to the attention of College's Committee on Scholarships Student Aid. It had already awarded it one of the five National Methodist rships that had been allocated to sboro College. Here was another y case. In addition to her excellent stic ability she possessed Christian cter and promise of distinctive useful-She had shown her willingness to work ad gone as far as she could to provide ecessary funds. The committee unani-y voted to recommend her as the fifth date for a National Methodist Scholar-

s promising young Methodist is now to complete the sophomore year. Her ude to her church and her college is and her determination to be worthy of pportunity and the investment her n has made in her is strengthened. It fe prediction that the investment which Methodist Church has made in her will vidends through the years.

e other colleges of our church, Greens-College has scores of opportunities to similar investments. Surely the Na-Methodist Scholarships have come to ngdom for cases such as this.

## The Christian Task in Puerto Rico

Harold M. Hilliard

*perintendent, Puerto Rico Mission Conference*

r a year in the island, visiting all sec-and talking with the people, I am fully iced that Puerto Rico's greatest need is al. Our people need the simple Gospel ge of salvation to turn them from sin vital Christian experience and daily union with God through His Word, ne fellowship of prayer. I have never people more eager for the Bible. It zing how many homes I find without ble after fifty years of Christian missions in the island. We could use thousands of Spanish New Testaments and Gospel portions in working among these people.

We need a very definite program that will reach all of life. Last week I visited a community of 18,000 to 20,000 people. We were told: "These young people have no recreational life. For recreation they walk the streets." The church must care for these young people and give them Christian leadership and recreation if they are to be kept from the night clubs and saloons. This church is asking for Boy Scout and Girl Scout Troops. As a member of the Boy Scout Council in Puerto Rico, I know what a task we have to find and train leadership for the thousands of Puerto Rican boys who want to be "Niños Eschuchas" (Boy Scouts).

Not only the Methodists, but other Evangelical churches as well, face a serious shortage of consecrated and trained workers. Anglos who come in the right spirit and with the desire to serve would be welcomed. But they would have to speak Spanish, or be ready to learn it as rapidly as possible. And there is no place here for the American who has a superior attitude, and who sees only the poverty and ignorance of the poorer class, in the light of the best that he knew in the "North."

To this island of great problems and unspeakable beauty—this "overcrowded paradise" with its political unrest and economic uncertainty—the church must bring its ministry of preaching, teaching, healing and daily living. It is truly 'a great door,' but it will not always stay open!"

## Catholics Urged to Ignore Opposition

Boston (RNS)—The Catholic press should devote its best energies to building up a positive case for Catholicism and forget for a while, the opposition, Archbishop Richard J. Cushing, of Boston, said here.

Speaking before more than 1000 persons attending the banquet of the 35th National Catholic Press Association convention, the archbishop expressed hope that the association "will consider means to provide us with the best possible coverage at home and abroad.

"The press must teach our people to distinguish mere devotion from devotion itself, mere decorations from the altar itself, mere candles from the God of light, mere cobwebs from the true lines of the sanctuary itself.

"We must not permit our people to confound mere statues with the blessed sacrament; mere groups of Catholics with the church itself; we must distinguish politicians from priests, propagandists from prophets.

"We have," explained the prelate, "three great agencies for the propagation of the principles of wholesome living among the masses of the people: the pulpit, the platform, and the press. In the pulpit, as often as not, we are 'saving the saved'; at least our efforts are limited to those who are physically present in a church. On the platform, usually, we are addressing the well-disposed; interest of one kind or another has prompted them to sit before us. But the press is sent out into the 'highways and the byways' to fall under we know not what eyes."

## Funeral Racketeers

With the repatriation bill providing for the return of overseas soldier dead signed into law by President Truman, members of the National Selected Morticians are seeking the cooperation of the clergy in preventing the next of kin of the war dead from becoming victims of racketeers.

W. M. Krieger, executive secretary of the N.S.M., pointed out that racketeers already have appeared, particularly in the West, with schemes designed to bilk Gold Star families.

"In the West," Krieger said, "the racket consisted of an offer to help next of kin procure the repatriation of the bodies of their dead. The scheme was exposed and denounced by reputable morticians, including the N.S.M., and army officials.

"No one need pay any money for 'help' in procuring repatriation. Every reputable mortician will be happy to give advice to a next of kin or Gold Star family. Offers of 'help' in exchange for money should be reported to a reputable mortician, a clergyman, or federal authorities."

Krieger declared that such rackets could be stopped if exposed also from the nation's pulpits and by cooperation between clergymen and morticians.

The N.S.M. executive emphasized that whether a body should be repatriated for burial in this country is left strictly to the next of kin to decide.

"The decision," he said, "must be made wholly in the heart and the mind of the dead fighter's mother, wife, father, or other designated next of kin.

The final legislation, he said, has the approval of the N.S.M. and of most morticians because it gives the next of kin a complete freedom of choice as to whether a body should be repatriated as well as to where it should be buried and of the mortician to receive the body upon its arrival "home."

"Every precaution is being made," Krieger said, "for the bodies of American war dead to receive all the dignified and reverent treatment that is typical of American funeral service. Trained civilian morticians, as well as military personnel skilled in mortuary science, are in charge of recovering and preparing the bodies for shipment home."


**TAKE Sun-Glow TABLETS**

Regularly

These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitamin D —with Copralated Iron. They are an effective tonic.

SOLD AT ALL DRUG STORES

**40 for 50c 100 for $1.00**

**Brewer & Company, Inc.**

Worcester, Mass.

## A Report to Parents

(Continued from page 536)

weeks this year centered around African children, and we all learned how different, yet how alike are all children. To help our African friends we all filled little mite boxes with our pennies. These were returned on Easter Sunday, the money placed in glass jars, and dedicated at the altar of our church by our minister. I was certainly pleased and proud to find that over $26 had been given, with some yet to come, and this will go to the Booths in Africa for children's work in the hospital there.

The older department of the school had already heard Mrs. Booth, wife of Bishop Newell S. Booth, read a series of stories on Africa last spring, and gave $30 on the night of the African dinner, along with $30 from Mr. McIntire's class of boys, making over $90 given this year by our church school to missions. This includes the five dollars already mentioned from our Cradle Roll mothers.

There are two outstanding social events for the entire church school each year. These include our Christmas Party with Santa Claus, gifts, candy, entertainment and carol singing. Then to finish off our school year a picnic, with everyone bringing their lunch, and ice cream and punch provided, plus games and sports of all kinds. Many of the teachers take their children to places of interest or invite them to their homes during the year, thus stimulating further interest, and fostering good feeling between pupils and teachers.

This year we have been most fortunate in securing new equipment with which to carry on our work. First, a kodachrome projector for 2x2 in. slides, which is a great addition to our equipment, both for worship and study. Then, thanks to you good women, this cabinet, which when finished, will be a great blessing to the teachers who Sunday after Sunday arrive and depart loaded down, because of lack of storage space. Now each class will have a place in which to keep their very own things, and be responsible for its neatness.

You have all heard about the paper drive, which is bringing in money for a moving picture projector. The pupils of the entire school have worked diligently, together with Mr. Burk and Mr. McIntire, who have given unmeasurable time and effort to this project of collecting, bundling, and selling scrap paper. The total receipts now reach about three hundred dollars, with another hundred yet to go. A contest is now going on i church school; the winner, or one to c the most paper is to receive a five d prize, and it is hoped that the total goal be well in sight by the end of this sc year.

Children's Day in June is the clima our year, for here we bring together results. The best of our teaching and l ing forms the regular morning worship vice, which is led by children, but for y and old alike. Here also children are tized, diplomas and attendance awards g to those who have earned them, Bibles sented to children graduating from primary to the junior department, and somed plants received by small boys girls, symbolic of God's love living growing in our world. It is a happy beautiful service, but only a sample of goes on every Sunday of our church sc year on a smaller scale.

I do feel it necessary to say that mos the task is yours, who live with these dren through the week, in the home, on street, wherever it may be. Whether we l children of our own or not, we are all stant examples to children who see us. hour on Sunday will never bring in kingdom of God if the teaching receive church school is not lived by each everyone of us. A great responsibility has placed on our shoulders, for chil follow where grown-ups lead.

We who work here at Centenary your children will gladly do our part to best of our ability, but you must be stri hand in hand with us. Shall it be unha ness, starvation, misery, even war, or s it be the joy of His kingdom on earth? is in the hands of each of us and our dren. May God guide us everyday as we forward in this great task in His name.

## They Fill a Long Felt Nee

David D. Jones

*President, Bennett College, Greensboro, N*

The National Methodist Scholarships a long felt need in our Methodist colle There are scattered throughout Ame many bright, promising and aspiring yo who are denied a college education beca of their financial situation. This brings ab a great loss in human resources. But Methodist Scholarship Fund enables us, a small measure, to recover some of the lo which we would otherwise have. Then, what college president is there who has seen on his campus some young woman some young man who was particul worthy and who was kept from her or highest peak of attainment on the cam because he or she had to work so m hours in order to make ends meet. If is true of the average American col campus, how doubly true is it of the Ne college campuses of our country. Need I mind those who provide the Metho Scholarships that George Washington Car Roland Hayes, Booker Washington, Dor Maynor, Bishop Robert N. Brooks, and fact, most of us, were scholarship boys girls. So that when one gives to this M odist Scholarship Fund, one is really cas

ead upon the water and in many ways return to enrich the life of our church our nation. Now that we have seen ossibilities in the Methodist Scholar- Fund, there is little doubt that the will rise to more adequately provide scholarships so that our colleges may our constituency in a more effective er.

## nettes from My Return to Japan

(Continued from page 537)

had taught in it. The Mitsubishi Com- had used it as a sub-factory during the Now its ferro-concrete structure looked some gigantic hand had pushed it in. ognized the familiar school mark on ad's cap.

"e are grateful for the atomic bomb, er." My attention returned in a second. t was she saying? "Without it we could have gotten out of the war." At every rtunity after that I questioned Japanese I knew, would talk frankly to me. The was always the same. Japan was beaten t all knew, if dimly. Her industry had en down, her navy was gone, her people starved. Sixty and more of her cities burned out. Yet that fierce *samurai* would not let her cry quits. In Kyushu women and primary school children being trained to jump out of the bushes throw hand grenades into the treads of erican tanks. It meant only slaughter, ess slaughter, but Japan could not stop. l the atom bomb came. Then could the eror be sure of popular support in his for peace. At last Japan could, with face, cry quits. And as a result one of most amazing events in history, a blood- occupation of Japan, took place. Japa- who knew, estimated that three million were saved,—a million Americans and million Japanese—by avoiding the inva- . Who can estimate how long it would taken to heal the wounds caused by d-to-hand fighting up through the Japa- islands? Then I understood. "We are eful for the atomic bomb, teacher. With- it we could not have gotten out of the ."

Veeks later I put a question directly to man Y. Sacon, one of our finest younger logians in Japan. "What do you as a istian think of America's use of the atom b?" I wish I had been able to take down answer verbatim. In substance it was : The atom bomb is no worse than total . If we have war, it is logical to use any pon that wins. Total war, modern war, make no distinction between combatant non-combatant; even by obeying the ra- ing you share in war. Not the atom bs, but war is the unchristian thing. erever you have greed, prejudice, pride, ed, you have the causes of war.

### The Future?

our old friends were sitting around a in a hotel at Beppu. This morning, n I stepped into the 32nd Infantry Head- rters and saw the blind pastor, Mr. Ku- gae, sitting there, I had said, "Hello, Kumagae-san." Instantly recognizing my voice after years of separation, tears came into his eyes, and grasping my hand he had cried, in perfect English, "Oh, Brother Spencer, you have come back!" Now with Shiroto-san, another veteran pastor and old friend, and with Mr. Nichimura, a splendid layman with whom I had often worked, we were having a reunion. You would have thought it was a reunion of comrades in arms, the way we laughed, talked, and slapped each other's shoulders. And it was—comrades in the greatest war, the war for eternal peace.

But after a while we fell silent, for we all knew that there was one big question we scarcely dared mention—the future. Finally one asked the question we were all thinking. "Teacher, how long will the American forces remain in Japan?" What could I say except that I didn't know. Again the silence was heavy. At last Mr. Nichimura, the layman, broke it. "If the American forces leave soon, there will be the most terrible persecution of Christians Japan has even seen. We will be the sacrifice."

That statement rings in my ears as I read what at times seem like the almost childish statements of some who helped to win the combat, but have not the courage or the understanding to win the peace. One of them put it in this way in a Washington paper, recently:

> "I wish Mr. Churchill and Mr. Stalin and Mr. Truman would all go away, and leave me with a new refrigerator, a dozen new shirts, and an auto; the stranger I was married to before the war, and my dreams of the romantic days when the old man was a hero."

This, while Japanese starve, and react; and and then the militarists get back into power, like Hitler, sacrificing our Christian brothers and sisters.

# He opened my eyes...

The new minister tackled me one day on the subject of our Sunday school literature. I told him where we bought it — from an outside publisher. He was quiet for a minute, then he said: "Ed, we all work hard — our church, our denomination, our Protestant faith — for the advancement of the Kingdom, don't we?"

I agreed, wondering what he had in mind.

"And we make progress by a united effort of Christian education and missionary work. At the center of our denominational group is our official publishing house with its specially prepared, properly interpreted, unifying materials for helping to teach God's Word."

Pointing to the wagon wheel, the Pastor went on: "There's your publishing house, Ed — the hub of the wheel. It's at the center of your church group and it turns on the axle of united Christian advance."

You know, I'd never thought of it that way. We were really weakening our denomination by shopping outside for lesson materials. But we soon remedied the mistake. Our next teachers' meeting voted unanimously to support our own publishing house.

**Write to The Methodist Publishing House serving your territory for latest samples and prices of Methodist Church School Literature.**

PROGRESS through COOPERATION

A joint appeal from the publishing agencies of thirty Protestant groups for the use by each local church of its own official teaching materials in a united mission of instruction

**toward a Christian world**

# A Church Takes the Social Teachings Seriously

Willard Uphaus

Sponsored by the Social Service Committee, Summerfield Methodist Church in New Haven, Conn., has just held a very successful Religion and Labor Fellowship supper. We had present some of the leading labor representatives of the city as our guests. After having enjoyed a delicious meal together, and group singing, we listened to the forthright and convincing stories of organizers who have been out at the forefront leading the campaigns of the unorganized for a greater share in the good things of life.

Spokesmen for both the AFL and CIO were there. Out of his long background as an organizer of miners, Edward McCrone, CIO regional director, described the great need still in mining communities for the welfare funds for which the union is striking. "Some of those senators in Washington who are trying to think up a law to make such funds illegal should have to work in a mine just one day," the speaker declared. Asked whether the United Mine Workers should have sole control of the fund, McCrone replied, "No, I believe a broader commission should have charge."

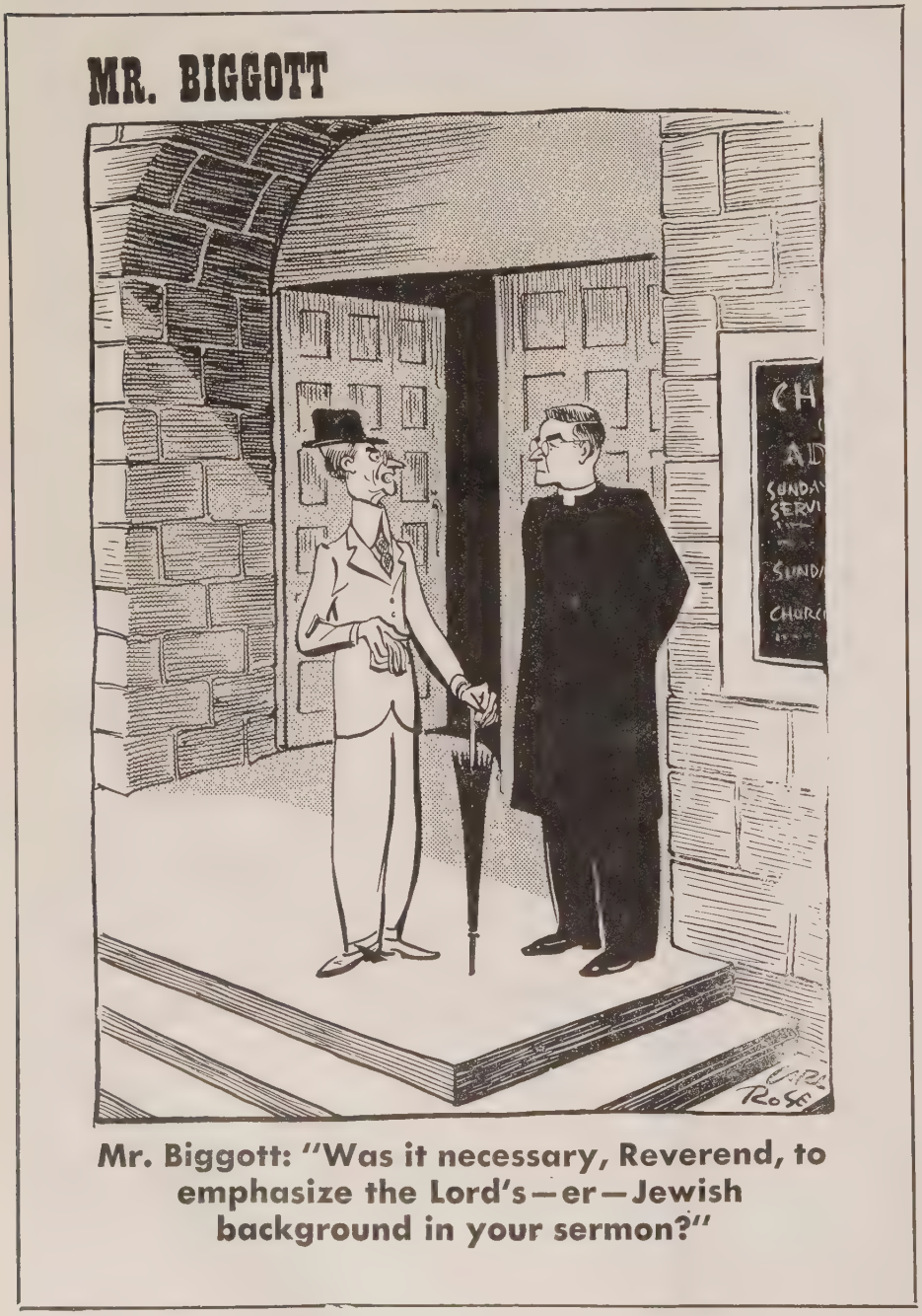
Harold V. Feinmark, business agent for the New Haven Fire Fighters, AFL, and former secretary-treasurer of the Connecticut Federation of Labor, brought to our attention the shabby treatment our state and city have given some of their employees. Looking at our Methodist Social Creed, which had explained to the gathering by a memb our committee, he said, "Words are enough. Why don't church people take teachings on workers' rights seriously en to show up at legislative or aldermanic ings when matters of vital concern come A representative of the Insurance A Division of the United Office Worke America, CIO, told of the advance o organization in winning better contracts big insurance companies. This union demonstration of the way disillusioned w collar workers are joining ranks with i trial workers against the common foe.

William Redman, Catholic layman, spokesman for the International Typog ical Union, told us his main reason fo cepting the invitation was to express gratitude to religious leaders who had ha important part in bringing the long, fight for the Connecticut Labor Rela Act to a successful end. With a care prepared manuscript he proudly defe his International, which he said was the est and most democratic union in the c try. The protection given to the mem including hospitalization, care for the a sick and death benefits, is truly impres This organization, in cooperation with o printers' organizations in the Allied P ing Trades, has been mainly responsible eliminating sweat-shop conditions in the dustry.

Young Al Vigneault, speaking for Brotherhood of Electrical Workers, bec radiant as he told of the way that organ tion had improved the income and work conditions of the members and elimina discrimination in the plant where he wo "Why should good people always think something terrible, when they hear the w *union* mentioned? It's just a normal wa banding together to elevate the standard life" he insisted.

"When we got teachers to realize that are just workers like any other people unions, we got over one of the worst hur in building the Hamden Teachers Uni said Wayne M. Flagg, high school tea and churchman, who showed how teac have the same problems of income, ten advancement and security as industrial w ers and that unions can help solve them

As a spirited discussion proceeded, questions and answers, I knew in my h that some important things were going o took immense courage for one of the e tionally anti-labor members of the congr tion to hear all that was said, but l present in the flesh was more convin than "labor" in the abstract. One of the tr dies growing out of the isolation of church people is their inability to ide themselves and their future welfare restless masses who are seeking through ganization to improve their lot. Our m ing did something for our guests be giving them a chance to present their c There is great need in America for interunion contact and thinking. I obse the intense interest with which the r sentatives of office workers listened to problems of miners, and the absorptio all in the teacher union spokesman's ple more democracy in education.




**Mr. Biggott: "Was it necessary, Reverend, to emphasize the Lord's—er—Jewish background in your sermon?"**

witness occasions like this in other f the country I am more and more ed with the fact that bread and broth- are twin needs of mankind and that urch and labor must join hands in de- g the mechanics whereby the ethical of our Christian faith can be made a One of the friends of the Religion abor Foundation expressed this truth fully when he wrote that "If a wed- f the ethical integrity of religion and namic of labor can be accomplished, ogether the two will guarantee in this t generation a semblance of the king- f God on earth."

a foregone conclusion that a Religion abor Fellowship supper will now be an l event in our church. Many of our ers work for Winchester Repeating Company, which still defies the Na- Labor Relations Act. Having been ed in previous efforts to organize, their e is low. One of the tests of the work r Social Service Committee should be er more members of the congregation ly sign up in appropriate unions and build them into instruments for the and economic redemption of the people in the town.

## Deaconess Marches On

Clarence A. Morrill

During his stay in the New England Deaconess Hospital the Rev. Walter O. Terry, formerly of the Hyde Park (Mass.) Methodist Church, now minister of the Charlton City (Mass.) Methodist Church, the following expression.

Here is a house of healing;
Here is a shrine
Where sons of men in agony and pain
Discover that Divine
Is every sweet process
Of healing. Here consecrated skill
Make priests and priestesses
Whose touch holds power.
Each weary, silent hour
The saints their vigils keep
To safeguard sleep.
Here strength is gentleness
And knowledge, tenderness
That blesses
Every wound it dresses
Its captives find release
Here is a battle ground with death;
And health and peace.

—A Patient at Deaconess.

sincere gratitude is extended to Mr. for this most admirable account of the nplishment of our Deaconess Hospital. e answer to the appeal for the Mother's offering was a very great encourage- The sum of $4,241 is the result of this ng. However, every minister of the England Conference realizes, of course, his is a very small amount compared to llotment for the entire conference of 000.

s hoped that every church that has not nted this cause will do so at the earliest le date.

# Religion in Art

WALTER L. NATHAN

## The Christ

Warren Wheelock

(American, born 1880)

Not content with his earlier success as a painter and graphic artist, Warren Wheelock, at the age of forty, took up sculpture. His figures of Abraham Lincoln and Walt Whitman are well known. "The Christ," a revised version, in stone-colored plaster, of an earlier small bronze, has justly been called "the noblest conception of Our Lord yet created by an American artist." Whether Wheelock adheres to a more naturalistic style or boldly ventures into abstract design, he imbues his sculptures with the dynamic energy and rugged strength of his own personality, traits perhaps inherited from his early New England ancestors.

In this statue Wheelock has renewed the traditional interpretation of Christ's appearance in a decidedly modern spirit, based on the most disciplined concentration on dominant forms. This "Christ" is at once timeless and intensely alive, and while we can see Him standing thus before the multitude that came to listen at His feet, His firmness of purpose and greatness in humility are of equal challenge to us today.

Eternal light from within illumines the majestic forehead molded by nobility and depth of mind. Justice rests on the perfect arches of the brows, on the resolute straightness of the nose. The delicate mouth is shaped by kindness and understanding. The deep shadows below the cheekbones bear testimony of the insight into human sorrows which shines with compassion from the deep-set eyes.

This quietly beautiful head rises firmly above shoulders strong enough to bear the sins of the world, and a chest protective and unassailable like a mighty fortress. Soaring verticals give His erect stance the strength and resilience which signify the leader of men. Yet the simplicity of hair and beard, and the plainness of the garment with its single sharp break inside the right elbow, deny all worldly pride. So meaningful is each form that even if we cover the upper part of the figure we still recognize the Christ, walking forward patiently and without haste. His right hand is half raised as if to knock at the doors of the sleepers and arouse them from their lethargy.

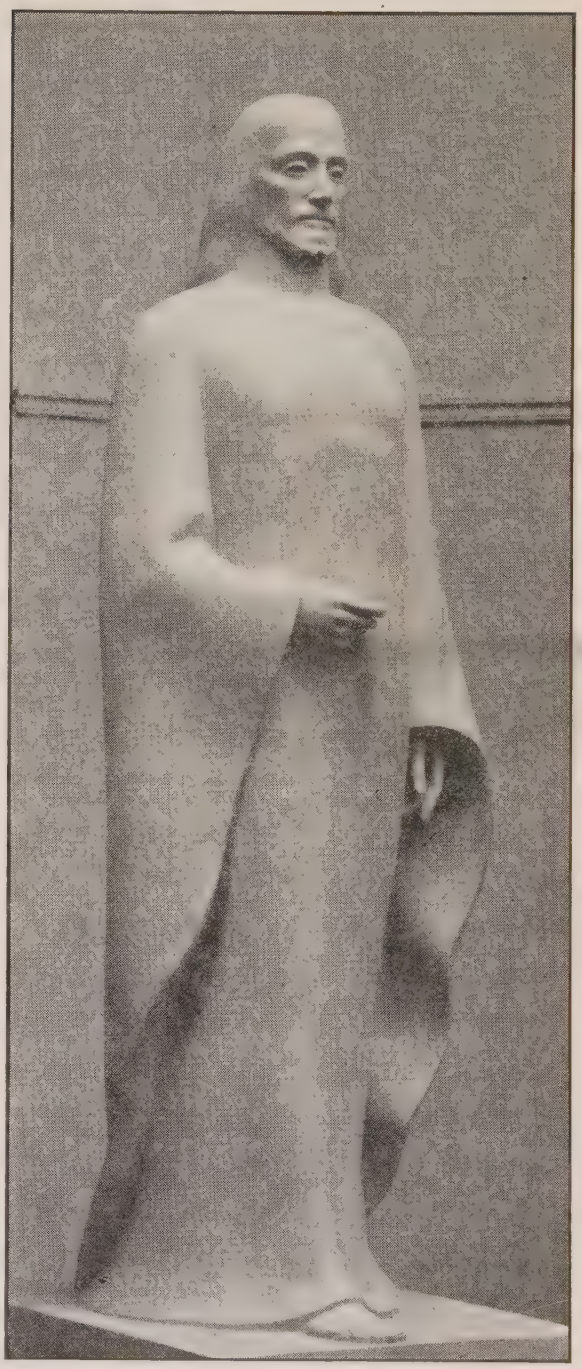


*Photo Russell, Courtesy of the Artist*

Warren Wheelock is ready to carve this great statue in enduring stone. We hope that one of our churches will make it possible for him to do so.

**THAT THE CHURCH MAY BE WITHOUT BLAME**
in providing adequately for its aged preachers and preachers' widows

**YOU WHO HAVE BEEN HELPED BY OUR MINISTERS**
can now help establish our new actuarially sound Pension Fund Plan by cash gift or yearly pledge. It can be a memorial for a Loved One.

*Communicate with our Executive Secretary.*

**Make Checks Payable to PREACHERS' AID SOCIETY**
**In making your Will or Estate Note use the full legal name,**

Preachers' Aid Society of the New England Annual Conference of The Methodist Church

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

## Vermont Methodism Moving Forward

In most essentials Methodist churches in Vermont are moving forward, says Dr. James A. Perry, superintendent of churches in the Burlington District.

Probably no one in the state knows the situation better. Superintendent Perry holds two official meetings in all of Methodism's 90 charges. From Christmastime to Easter he is continually conducting annual meetings throughout Vermont, traveling during the year more than 25,000 miles by automobile, and 5,000 by bus and train. His supervision covers the 174 Methodist churches of Burlington District.

Vermont constitutes one of the 14 districts of New York Area. This is under supervision of Bishop G. Bromley Oxnam, who is one of Protestantism's foremost leaders today. Besides being Episcopal superintendent of this most difficult and most influential area of The Methodist Church, Bishop Oxnam is president of the Federal Council of the Churches of Christ in America.

Last year Methodist churches of Vermont joined the movement of America's Methodist Churches to raise $25,000,000 for relief and rehabilitation. Twenty-seven million dollars was subscribed and $26,000,000 has been paid. Vermont churches have paid nearly $60,000. This was the first year's goal of a four-year program called the Crusade for Christ.

The 1946 objective was set as a 1,000,000 new recruits for Christ and the Church. Most encouraging reports from over the state, as well as over the nation, are coming in. This lenten period will be known as a period of progress for years to come. But the endeavor will continue steadily through the months of this year till September, at which time it is expected the goal will be reached.

Instead of the former type of evangelism with its nightly meetings of song and sermon, today's plan is to train laymen to go by twos from house to house to persuade men and women and youth to make the Christian decision and join the church. Splendid results obtain from this plan of present-day recruiting. Baptist and Congregational Churches in many places follow this visitation program. Essex Junction and Bridgewater are outstanding examples of it.

Here are a few of many examples of Crusade for Christ efforts. Burlington Church, Dr. David Reid, pastor: Relief contributions, aside from several special offerings, $2,646; new members, 85; increased church school enrolment, 115.

Waterbury and Waterbury Center Churches paid the equivalent of 42 per cent of current expense to Relief and received 32 into membership, and established a Sunday school at the Center. The Rev. M. E. Genter is the pastor.

Derby Federated Church received 38 people into the fellowship. The Rev. C. O. Latimer is the pastor.

Vergennes and West Addison Churches added 76 people to their membership, overpaid their $1,300 relief goal, and increased their church school enrolment by 120, under the able leadership of Harrison Davis.

The Rev. H. L. Stimmel, pastor of the White River Junction circuit, has received 96 people into the fellowship of the churches, and established a church at North Hartland in the six months of his pastorate there. The Crusade relief was paid in full, and a fund is being raised for renovation of the church building.

At the Barre Methodist Church, the D. T. Hill, pastor, the mortgage of $ will be paid by the end of this week, large number received into membersh

The Rev. M. G. Stone reports from burg Falls and West Enosburg, additi 45 members, and a new furnace purc and paid for.

Frank Bradley, pastor at Plainfield Adamant, received 49 new members int fellowship of the churches, and paid the sade relief quota in full.

The Rev. G. Lewis Porter of Mont Church has increased his membership spring by 78 people and made an advan church school enrolment, and has plan celebrating full payment of the improve funds of more than $9,000, incurred three years ago, next week.

Bennington Methodist Church has pleted payments of a comprehensive imp ment program over several years, the $2,600 being liquidated this year. Dr. C Sturgess is the pastor. During the last eral years Dr. Sturgess has had one of largest classes in religious education t found in any high school in the state, than 65 in number, and teaches courses which school credit is given.

St. Albans Methodist Church receive new members last Sunday.

Throughout the state The Meth Church participates in united church with other churches in 48 communities of these being served by Methodist minis Churches will be provided for all retur chaplains at the annual conference sessio the week of May 5th.

Two additional phases of the Crusade Christ will be undertaken as the time proaches for the same, stewardship b scheduled for special emphasis starting September.—Reprint, *Burlington Daily N* April 29, 1946.

District Superintendent James A. P writes that Burlington District was abl secure priority passage for Dr. Wm. H. C son of Coventry, Eng., to make a good- preaching tour of Vermont. Dr. Cook brought an official letter from the mayo Coventry to introduce him to American ies and mayors. He is a distinguis preacher, and lecturer on British affairs.

Dr. Cookson is minister of Central H Coventry, in a church plan of mini wherein only ablest preachers are given pointments in a down-town church, structed in form of halls rather than san aries, to appeal to the unchurched pop tion. In this scheme, English Metho have been conspicuously successful. Prio his labors in Coventry, Dr. Cookson was ister in the same capacity in Attercliffe H Sheffield. This is his second trip to Ame

Enroute to Vermont, Dr. Cookson the messages in a week's preaching mis in Gloversville, N. Y., under the auspice the Council of Churches. He was a gues the Rev. Fred Clarke, pastor of Fren Methodist Church, and a native of Engl Thereafter he spent several days at the T Annual Conference session, and brought greetings of Methodism to that assembly. count it a matter of good fortune to such exchange of preachers and cross po ization of thought between nations.

## Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

## Eben Tourjee

(Continued from page 533)

ended, and the singing of over 3000 he said that it was as if celestial har- s were transfered to earth, a revela- om Heaven had burst upon him. God g, he would reveal to the American nes the spiritual influence of divinely ed music.

hused over the knowledge he had ed from his examination of the meth- ed in the conservatories in Paris, Rome, Berlin, he made an important decision, n 1864, founded the Providence Con- ory of Music, distinguished as the first rvatory of Music in America. He d his students and other musical groups horuses for church singing, and organ- many concerts and oratorios.

ree years later, in February, 1867, he d to Boston and founded the New Eng- Conservatory of Music, in Music Hall, lidating the two schools. In a few short it became the largest school of music e world . He had realized his cherished tion, that of placing a musical educa- within reach of all. He instituted spe- courses for those preparing for mission- ervice, and through his chosen art his ence reached out to obscure corners of world.

him Christian toil was "a thing of ty and a joy forever." He was happiest e North End Mission, which he estab- d in the slum section of Boston, lead- its prayer meetings, teaching in its Sun- school, and seeking to win back to the and narrow, some lost wanderer.

is enemies, and he had many, because e success of his conservatory, called him alm Singer, which he was, and he gloried

ith his conservatory on the high road uccess, he was now called upon to as- e another great task,—that of organizing horus of 10,000 singers for the National e Jubilee, held in Boston, in 1869. The ess he achieved in this gigantic effort is oric, a lasting tribute to his organizing us.

upported by an immense organ, and an estra of 1,000 instruments, that multitude singers performed the sacred works of great masters with celestial grandeur and ity never before achieved. During the day festival, over 200,000 witnessed this ical triumph, while many through the ss of their spiritual emotions, found nselves nearer the peace and joys of en.

hrough the many honors that were be- ed upon Dr. Tourjee he remained the e modest, unassuming man. Both Wes- n and Middletown Universities conferred n him the degree of Doctor of Music. n England came a Fellowship in the ety of Science, Letters and Art, of Lon- He received from Lowell Mason and ght L. Moody a glowing tribute of ks for his lasting contribution to church ic.

fter buying the St. James Hotel Build- and moving his expanding Conserva- to Franklin Square, he formed the ol into a non-profit corporation, with a president and a board of trustees. In delivering to the board of trustees the trust he had so long administered alone, Dr. Tourjee said in part: "Here, gentlemen, are in brief the results of my life labor. When I look back to the almost hopelessness of my youth and the feebleness of the beginnings of this enterprise, and see it now in its splendid outlines, I am compelled to exclaim 'Behold what God hath wrought.' In its beginning it was dedicated to Him; in its growth, it had been consecrated by daily prayer; through Him it is what it is; and, as it is my desire more than all else that this Christian music school should be perpetuated to honor Him in the use of the most potent factor in Christian civilization,—sanctified music, I beg to commit this child of my heart to your care, with its valuable property and franchises, giving all my right and title to it to the Board of Trustees. . . . Cherish it. . . . Strengthen it . . ., and use me with it while I last to promote its interest."

In turning over his school to this board of trustees, Dr. Tourjee had sacrificed his all for an ideal, but for a poor man what a rich legacy he left for future generations. A legacy of righteous deeds; and inspiring words of wisdom, of which the wise men of today might well take heed.

* "Let the love of sacred melody pervade men's hearts universally, and how long would the jarring, clashing elements which now so grievously afflict a sin-cursed world remain?

"Strife and contention and all their kindred ills would flee away before the power of harmony as darkness and shadows flee before the rising day."

## Planned Parenthood in Massachusetts

(Continued from page 533)

*social force.* It aids parents in the building of families commensurate with their abilities to provide for them adequately. It contributes to the assurance that children will be born with reasonable prospects of a normal, useful life. It is one step toward correcting the present dysgenic birth rate by encouraging *responsible* parenthood.

We believe that *Planned Parenthood is a democratic concept.* It expresses the idea that parents shall have the final choice as to the progeny they will bring into the world. It stands in contrast to the Fascist dogma that parenthood shall be regulated by an authoritarian state or church.

It is our plan again to launch, within the next two years so that the question will appear on the ballot in 1948, an Initiative Petition and Referendum to amend the law, with the following underlying purposes:

1. Humanely to lessen infant and maternal mortality.
2. To give Massachusetts parents the right to obtain the medical care which is accessible to citizens of 46 other states.
3. To lift the restriction from the medical profession, so that doctors may be guided by their Hippocratic Oath and professional judgment rather than by obscenity statutes.
4. To establish in this state the right of the individual to plan his life according to his own conscience and his own beliefs.

In this undertaking, the help of both clergy and laity of the forward-looking Protestants of Massachusetts is urgently needed and earnestly solicited. Nearly 500 ministers have already joined our Massachusetts Clergymen's Advisory Committee. *All* are urged to join. The men's and women's church organizations are asked to invite speakers on this subject, and to spread the work of our crusade for responsible parenthood, for individual freedom, and for the continuation of separation of church and state. Our enemies among Protestants are apathy and lack of information. In the referendum in 1942, 34.8% voted Yes; 47.8% voted No; and 17.4% failed to vote on our measure. Since Massachusetts is 61% non-Catholic, some of those no-votes must have come from Protestants who were poorly informed or were confused by the obscure wording of our measure. Next time, we hope for a simple and clearly worded statement on the ballot, and with your help, we hope to win over, all those who cast blanks in 1942, to hold all our yes-votes, and to inform the electorate so thoroughly that we shall have the vote of every citizen who believes in civil liberty and freedom of the individual. Please help us!

Bishop G. Bromley Oxnam, president of the Federal Council of the Churches of Christ in America has well stated our position in his speech of last Jan. 23rd, broadcast over Station WEEI here. He said:

> "Christianity believes in the supreme worth of personality. Planned Parenthood is one expression of the Christian principle that affirms the infinite worth of a human being and therefore insists upon respect for personality. Thoughtful persons know that the family is the most important social unit, a unit to which the religious term sacred may be applied. The preservation and enrichment of the family are essential to society. . . . It is a far truer expression of respect for personality to plan for the coming of our children, protecting the health of the mother, providing adequate education and care for the family, and making possible within the family the comradeship based on love and leisure that is essential to its fullest development. . . . Planned Parenthood rests upon moral foundations, is designed to preserve the family, enrich the personality of the child, benefit society. It is in full harmony with the spirit of the One whose love for children marked the coming of a new day for every child, and whose respect for women meant the coming of a new freedom for women everywhere."

* From the writings of Dr. Eben Tourjee.

**This is the Bible Store**

convenient to all—right in the heart of the shopping district

Send for Catalogs or call at the
**Massachusetts Bible Society**
41 Bromfield St., Boston

## A Division Marks a New Beginning

Leslie H. Johnson

On May 21, 1946, the two churches making up the Methodist Religious Society in Boston, known as the Copley Methodist Church and the Tremont Street Methodist Church, were "forever separated" by two decrees: one from the Supreme Judicial Court, and the other from the resident bishop of the Boston Area, Lewis O. Hartman.

For years this action has been anticipated and the two societies have been eager to find a solution which would be acceptable to all parties concerned. All official action necessary for the ongoing program of the two churches had to be agreed upon together, often making it difficult, if not at times almost impossible to maintain a spirit of Christian brotherhood in working together for a common goal.

A special committee was appointed by Bishop Lewis O. Hartman early in 1945, known as the Bishop's Committee, with Dr. William Gunter, chairman, and Mr. Alvah G. Sleeper, attorney for the Copley Society, and Mr. Herbert S. Avery, attorney for the Tremont Society as members, to give special attention to this whole question. Since then these men have given hours of their time in drafting an acceptable agreement of separation. This was finally achieved on April 3rd, 1946, in the Parlor of Copley Church, when the Quarterly Conference of The Methodist Religious Society in Boston voted that "the trustees of the Jackson-Binney Trust be authorized and empowered to petition the Supreme Judicial Court for authority to divide the funds now held by said trustees" and that "the resident bishop be requested to separate and constitute into two separate and distinct societies the present Methodist Religious Society, those members now worshipping at the Copley Methodist Church to be thereafter known as the Methodist Religious Society in Boston and those members now worshipping at the Tremont Street Methodist Church to be known as the Tremont Street Methodist Society, each to have its own Quarterly Conference."

Both churches owe a great deal of appreciation not only to the two lawyers working on the problem, and to Dr. William G. Gunter, superintendent of the Boston District during the past six years, but also Mr. William J. Kurth, Boston District Lay Leader, the late Dr. Fred Winslow Adams, minister of the Copley Society, and Dr. Azariah F. Reimer, minister of the Tremont Society.

Following the separation of the two societies, the members of the Copley Society served refreshments. Mrs. William Gunter and Mrs. Willard Arnold were guest hostesses.

Each society then held its own Quarterly Conference under the leadership of the new superintendent of the Boston District, Dr. Willard C. Arnold, for organization and appointment of committees.

The Methodist Religious Society in Boston at Copley Methodist Church, with its pastor, the Rev. Leslie H. Johnson, and the Tremont Street Methodist Society, with its pastor, the

*Left to Right: Dr. Willard C. Arnold, new superintendent of Boston District; Dr. Gunter, retiring superintendent of Boston District; Mr. Alvah G. Sleeper, attorney for the Copley Methodist Church, and Mr. Herbert S. Avery, attorney for the Tremont Street Methodist Church.*

Rev. Azariah F. Reimer, are now in a position in which they can grow and work together for the advancement of the work of kingdom-building in the heart of Boston. A great victory has been achieved for Methodism. For all those who have labored through the years to bring about this consummation we give our hearty thanks.

## Attacks President and Newspapers

Chicago (RNS)—Dr. Henry Hitt Crane, Detroit Methodist minister and labor arbiter, told 300 ministers here that President Truman's emergency labor bill should not be passed and that the President was not being fair to organized labor.

"Labor never felt more alone and defeated than it did Saturday, May 25th," the Detroit minister told the clergymen at the monthly meeting of the Church Federation of Greater Chicago.

"President Truman criticized only two men in his speeches," he said. "It is impossible for only two men to create the real strike. He mentioned not at all the responsibility of management in the strike. He did not mention that the striking union in the past has had wonderful records."

Declaring that a substitute must be found for strikes as a bargaining weapon, Dr. Crane declared that management often uses strikes to crush labor and that newspapers cooperate with management by refusing to give the public the facts.

Referring to the General Motors stri last winter, Dr. Crane said he had i while chairman of the National Ci Committee on the strike, that the Ame press gave so little space to the comr report that it had to publish 20,000 cop get the report before the public.

"The General Motors management wa termined to have a strike," Dr. Crane "These industrial leaders deliberately moted the strike in an attempt to breal union's power. At session after session ing the bargaining they would absol refuse to bargain.

"Furthermore, they had the cooperatio the newspapers which refused to print true facts of the case. So it is today. information is withheld from the publi

The clergyman said labor unions were themselves without fault, but, he added is time for management to get down the the mines and find out what goes on in coal pit and see the emotional human is involved in labor's plight."

Dr. Crane told the ministers they not should take a firm stand on current s issues but should also attempt to get all facts about these issues. "One reason neither management or labor will lister us is that we simply don't know what's ing on," he said.

"The day when we talk in mere piet generalities is gone. We must have f We must have interest. We must be vant."

## "Christian World Mission

Bishop Newell S. Booth, resident in Elisabethville (Africa) Area of The Meth ist Church, is one of thirty noted scho and leaders in the field of religion invited write a chapter in the symposium, "Ch tian World Mission," soon to be off the pr The chapter of which he is the writer entitled "Africa."

Compiled and edited by the Rev. Dr. V liam K. Anderson of Nashville, Te "Christian World Mission" will be iss under the auspices of the Methodist Co mission on Ministerial Training of wh Dr. Anderson is educational director.

Plans for the book of thirty chapters w launched soon after V-J Day, and outsta ing leaders in their respective fields w secured to write the chapters. The auth represent nine nationalities and eleven dif ent church bodies. Eighteen of the th chapters, one of them being Bishop Boot were presented by the authors as lectures a recent Conference on Ministerial Train held at Garrett Biblical Institute, Evanst Ill. The conference was attended by 130 lected leaders of ministerial education fr all over the United States.

The Commission on Ministerial Train which publishes the book is sending 21, complimentary paper-bound copies to the tive ministry of The Methodist Church. T book will also be offered for sale to the p lic in both cloth and paper binding.

A native of Massachusetts, Bishop Bo was educated at Boston University, fr which institution he holds the degrees S.T.B. and S.T.M.

## urch School Leaders Plan Crusade Strategy

(Continued from page 541)

will have a much more impressive to tell. During the Chicago meeting, a from Dr. Walter S. Overstreet, execu- ecretary of the West Virginia Confer- announced that that conference had 20,000 to its church school rolls in one at the same time improving its atten- by 15%. From another source we have d that Central Pennsylvania Confer- -Dr. E. C. Keboch, executive secretary— in 1945 had to confess the loss of 577, his year an increase of 2,674. New Eng- Conference figures have not yet reached ut the executive secretary, Miss Edith rdan, tells us that there is an increase eas last year this conference reported a ase of over 3,000.

ce some conferences do not meet till t will be many months before the 1946 ns can be totaled, but there is every n to expect that they will show such as Methodism has not known in many g year.

### HE WHOLE CHURCH IN THE CHURCH SCHOOL CRUSADE

e encouraging aspect of the Crusade is the whole church is in it. Perhaps ng about the Chicago meeting was more ficant than the representation of church ds other than the Board of Education, the indications that all would work to- er for the church school goal. Thus Harry Denman, for the Board of Evan- m, presented a statement declaring that should organize 5,000 (new) Sunday ols before the General Conference of to reach children for Christ. A second odist Sunday school should be organ- in nearly every town of 4,000 or more lation. During the first five years of decade there were 13,413,482 registered s in this country. We have plenty of lren. The Board of Evangelism would to help in the organization of 5,000 new lay schools." Dr. Dow Bancroft's state- t for the Board of Lay Activities lists eased emphasis and effort to realize the tive for church school enrolment and dance" as one of its over-all objectives. may well be of immense value in the ade because the Board of Lay Activi- s concerned largely with adults, and in parts of the country the decline in church school enrolment has accounted uch of the total loss. In the Northeast- urisdiction, for instance, (in spite of the in the church as a whole) there was a ase of a little over ten thousaand be- n the 1944 and 1945 returns, and nearly thousand of this loss appears in the brackets. If the Board of Lay Activities can fulfil its purpose to get more official board members into the church school, and to recruit new teachers from the same source, its contribution to the total enterprise will be considerable.

Then there was the explicit and warm-hearted statement from Mrs. J. D. Bragg, national leader of the Woman's Division of Christian Service. Methodism has always had good reason to expect fruitful results from its women's programs, and Mrs. Bragg says that the Woman's Society will make the recruiting and training of teachers one of its main objectives, and that church school emphasis will run through all its programs, from national gatherings down through jurisdictions, annual conferences and districts to the local societies; and the church school will be largely featured in its publications.

It might be taken for granted that the Crusade executives themselves would be devoted to the church school goal, but we were left in no doubt about it as Dr. J. Manning Potts described projected publicity measures, and indicated that the subject would be pressed upon the district superintendents at their nation-wide meeting in September.

### STRATEGIC DATES

While the church school phase has been running concurrently with other Crusade emphases, there will be a stepping-up of interest and effort as the quadrennium moves on. Church School Rally Day in September or October this year will be accented, and ZIONS HERALD, in common with other church papers, will feature the church school in a special issue in September. This is designed to give impetus to the advance for 1946-7. But a year later, the movement will be vastly accelerated, and from Rally Day, 1947, on through 1948, the quest for the two millions will have the right of wav.

(News and Comment for "Highlights on Christian Education" should be mailed to the Rev. J. Garfield Sallis, 41 Exchange St., Milford, Mass.—note the new address.)

## The Churches and War

(Continued from page 537)

in the fact that two-thirds of Christendom is Catholic and only Protestants possess the habit of making "private judgments" in spiritual and moral matters. Hence Pacifism is almost exclusively Protestant. Something must be done to enable to vast millions of Catholic Christians to express the undoubted revolt against war they all feel. Their habit of obeying ecclesiastical authority in this and nearly all other matters must be respected. Here we use it to gather up a mandate from them to be given reverently to their hierarchy.

The leaders of the church are helpless to focus the power of the church in this terrible evil until the mass of members all over the world "Mandate" them for such action and guarantee loyal support for it. In achieving this all Christians, pacifist or non-pacifist, can unite.

The first muster roll is open in Great Britain. One thousand have signed it to date. They include all the main denominations and some thirty or forty ministers of all churches. This may seem a small figure, but it is about one in eight of the readers of the book. The book is in its third edition. The editions total 9,000 copies and about 8,000 have been sold. We now have an office in Washington U.S.A. and a director general for America.

Finally, I maintain that the Pax Christi plan is the only one in the field to greet the returning men and women of the forces who will soon be back. Can the churches afford not to have a plan, especially in view of the new depth of degradation represented by the use of the atomic bomb?

Further, the plan is acceptable to Roman Catholics so that it opens a way for new unity of feeling and action across the main gulf that has hitherto separated the two halves of Christendom. Finally, are we to allow the growing younger youth of our church to go into military conscription with no reservation in their minds at all about war? If so, the church will be utterly and entirely defeated in another generation. But if our conscripted youth know that a plan is going forward which will deliver them ere long—then a stop will occur in their minds about war and worst mischief of war—the hardening of the soul—will be avoidable for them. Here is a plan that can succeed. Therefore it ought to be attempted. Christ's prayer cannot remain unanswered.

## Half Million Diapers for Relief

NEW WINDSOR, MD. (RNS)—More than 500,000 diapers for overseas relief have been received to date at the Church World Service center here. The United Council of Church Women is conducting a campaign for one million diapers.

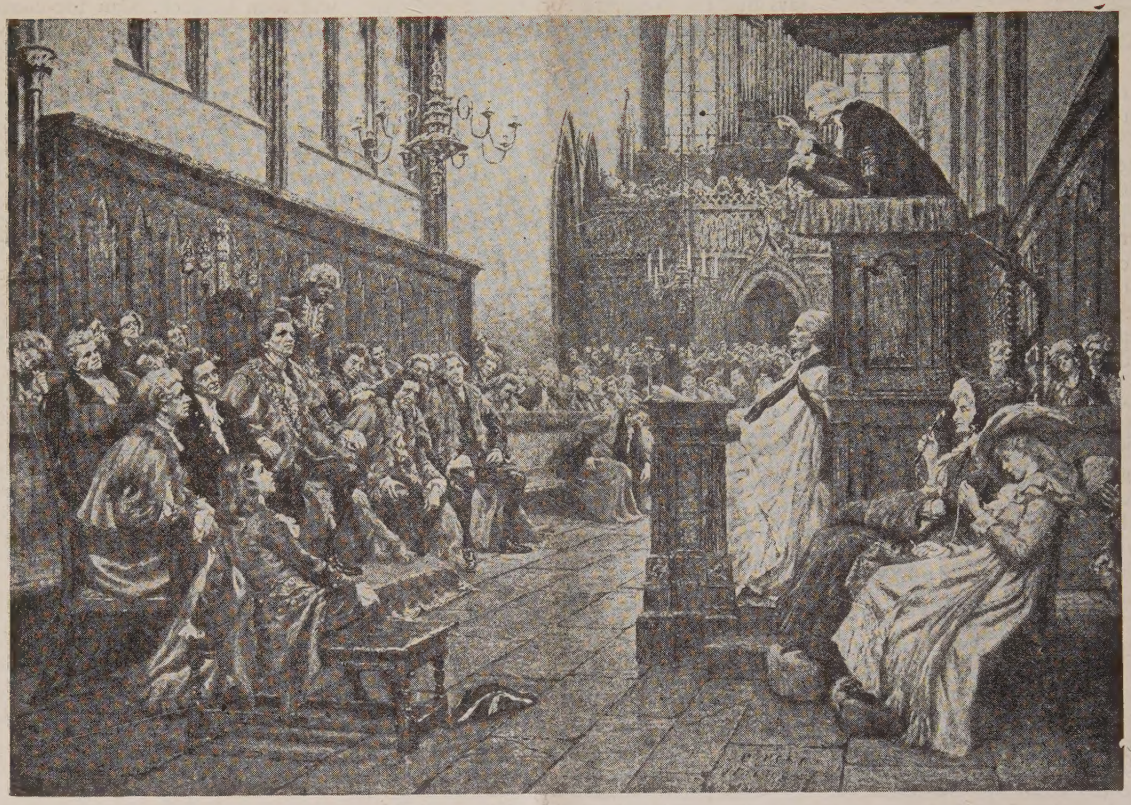
## German Methodists Resume Conferences

NEW YORK (RNS)—Methodist headquarters here has announced that five annual conferences of the church in Germany are being resumed this year after a lapse of several years.

Two meetings already have been held, the South Germany Conference at Stuttgart, May 3rd, and the Southwest Germany Conference at Wiesbaden, May 17th. Others scheduled were Northwest Germany Conference, Hamburg, May 31st; Central Germany Conference, Zwickau, June 14th, and Northeast Germany Conference, Berlin, June 21st.

All the meetings are being held under the presidency of Bishop F. H. Otto Melle.

MBALL, GILMAN & CO.
7 Kilby Street, Boston, Mass.
eneral Insurance
W. Gilman Walter R. J. Smith
Stanley O. MacMullen



*John Wesley's followers made a difference in the world because their warmed hearts guaranteed freedom*

**Because The Boston Wesleyan Association believes in the power of the warmed heart, it continues to publish ZIONS HERALD**

---

Established 1823 ZIONS HERALD $2.50 per year

581 Boylston Street - - - Boston 16, Mass.

UNION THEOLOGICAL SEM
New York
JUN 7 194